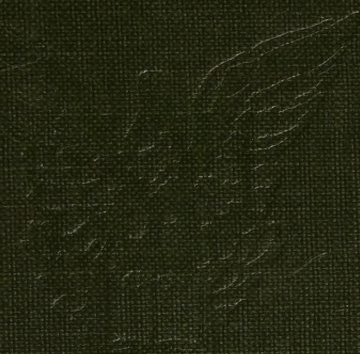


THE
AMERICAN
COLLEGE



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The American Books

The American College

BY
ISAAC SHARPLESS

President of Haverford College



GARDEN CITY NEW YORK
DOUBLEDAY, PAGE & COMPANY

1915

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BIOGRAPHICAL NOTE

Isaac Sharpless was born in Chester County, Pennsylvania, December 16, 1848. Graduating from Westtown School, he subsequently attended the Lawrence Scientific School of Harvard University, from which he received a diploma in 1873. His early interests were in teaching mathematics and astronomy; since then he has devoted special attention to the science of education and to the political and social movements of his neighborhood; in both these spheres he has taken a prominent part. From Westtown School he was called to Haverford College as Professor of Mathematics in 1875. In 1884 he became Dean; since 1887 he has been President.

Dr. Sharpless holds honorary degrees from Hobart College, Swarthmore College, and the University of Pennsylvania. His publications include, besides several text-books on mathematics and astronomy, "A Quaker Experiment in Government," "Two Centuries of Pennsylvania History," "Quakerism and Politics." He

is regarded as a leading authority on Pennsylvania colonial history. Besides these books, he has published "English Education"—the result of a year, 1890-1, spent in England studying the methods of the English schools and universities. He is a member of the Council of the Historical Society of Pennsylvania.

PREFACE

THE object of this little book is to give to the general reader a fair idea, hiding neither blemishes nor virtues, of that peculiarly national institution, the American college, as distinct from the university and technological school. This college has no exact counterpart in the educational systems of other countries. It has grown up partly perhaps as the result of certain accidents of history, but mainly because it satisfied peculiar needs and conditions of American life. Its lack of fitness to articulate with schools of other grades has often been urged against it, and its extinction from the system has been prophesied and advocated. But it seems to retain its hold upon its patrons with undiminished vigor, and there are few signs of any lack of prosperity in its best representatives. It undoubtedly has had and will have a large influence upon national life and character, and while it probably would not,

just as it is, find a place in a system created anew to suit ideal conditions, it is so firmly rooted that the future tendency will be rather to strengthen it and adapt it to the new wants which are certain to arise. The American college is not likely to be crowded out of its niche between the high school and the university, though this fate may await certain of its weaker members. It has been the case in Germany that the college has disappeared, and the secondary schools keep the boys and girls till they are ready for the highly specialized work of the universities. While this may happen in America, it does not seem probable at the present time.

A sketch of the growth of the system may throw light upon its ability to resist the same tendency here.

A brief bibliography will show some of the sources from which the material of the book has been derived. The author, however, has for years been living with the subject, and has had the advantage of intercourse with many collegiate friends of better judgment and wider information than himself. He cannot hope that his statements of facts, still less his opinions, will go unchallenged, but the book may be

something of a way-mark in the history of
a rapidly developing movement.

I. S.

Haverford, Pa.

November, 1914.

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THE AMERICAN COLLEGE

CHAPTER I

HISTORY OF THE AMERICAN COLLEGE

THE early American colleges were founded by men who had no model but the English colleges from which they came. The new world schools were products of the inextinguishable love of learning and the belief in its necessity for both State and Church, which filled the minds of the Englishmen of the Puritan Age. The strongest stimulus was at first the need of the church for educated ministers, and those bodies which did not strongly feel this need were the slowest to take up higher education. In time political, industrial, and other secular motives came to the aid of the ecclesiastical impulse, and finally almost engulfed it.

The growing love of freedom of the new world found its best expression in the lives and utterances of college men. While the subject matter of the curricula seemed to have little relation to the demands of a pioneer and experimental age, the training resulted in the creation of a

line of colonial and Revolutionary fathers most admirably fitted to meet and solve its problems. Without this leadership it is hard to see how the early American attempt at nation-making could have succeeded. At the best a very different product would have resulted.

Learning easily perpetuates itself. They who have it will desire it for their children. It was well for the country that the fathers did not allow a generation to pass without giving the children a chance to have something of their own opportunities. Once engrafted upon the life of the nation it was sure to grow. The magnificent zeal and the vast provision for higher education which we see to-day we largely owe to our pioneer ancestors who in the midst of the struggles for a living under crude conditions found the time and the motive to institute a spiritual movement of tremendous significance.

COLONIAL COLLEGES

HARVARD

Harvard College was founded in 1636 by a vote of the "General Court of the Colony of Massachusetts Bay," which agreed "to give 400 Pounds toward a School or College." Two years later John Harvard, a clergyman who had

been a year in the colony, died and left to the new school one half his property and a library of 300 volumes. These riches enabled it to open at once, and it took the name of its greatest benefactor.

In 1643 an old account explains the purpose of the foundation: "After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

The principal object of the college was frankly theological. The settlers had among their number learned ministers who had degrees from the English universities. These institutions would henceforth be closed to them, and if the standards were to be maintained they must keep up their own supply. The curriculum was prepared largely with respect to this purpose, but others than divinity students who were ambitious for a similar training were admitted, and Harvard College became the centre of the intellectual life of the colony.

The number of students during the first half century of its existence probably never exceeded twenty, but upon this little group was expended much mental and spiritual care. The President, a learned as well as a godly man, was sometimes the sole teacher, sometimes a tutor aided him. But the aristocracy of scholarship of Massachusetts gathered around the little college, and a steady stream of learned men came out from it.

John Harvard was a graduate of Emmanuel College, Cambridge. Of the one hundred university men who came to New England between 1620 and 1640 about seventy were from Cambridge, and a goodly number from Emmanuel. This college was Puritan from its origin in 1583. The Calvinists of England made it their headquarters, and not a few of the New England colonists had their inspiration and education within its walls. To found a new Emmanuel in the new country, to maintain its theology and its traditions, its rigid Calvinism and its devotion to human rights, its demand that a commonwealth must be godly and its religion orthodox, that dangerous heresies must be crushed and the truth upheld by the civil power, this was the spirit of the Harvard of the first

generation. With varying ideals and methods to suit the age and the denomination, Harvard may be said to be the precursor of a long line of small colleges which, if less professional in aim, have felt it part of their mission to maintain and promulgate religious truth along with mental training and sound knowledge.

It was probably in the minds of the Harvard founders to gather around the little college other colleges of coördinate grade after the fashion of the English universities. They had no other model. But succeeding benefactors instead of creating new colleges strengthened the original institution. It grew constantly larger. New foundations were created in other parts of the country, and were independent in their powers. So the English type of a group of colleges closely related in function and locality was departed from, and the American school of higher learning became largely a type of itself. Had some one about the year 1700 erected in Cambridge another college under the same general government, but standing for a slightly different idea in education or religion, and had the example been followed by others, a university on the English plan with a central degree-giving authority would have resulted.

But for good or ill each college in America is independent of the others, grants its own degrees, and sets its own standards.

By the year 1700 the college had become liberalized both in politics and religion. Its growth in numbers was slow and its teaching force remained small. There were fifteen graduates in 1700; in 1770, thirty-four, and in 1800, forty-seven. It identified itself with the American cause in the Revolution. Besides the President, its three professors during the latter part of the century were those of divinity, mathematics, and foreign languages. Latin, Greek, Hebrew, philosophy, oratory, history, and a little natural science were the subjects studied, and were required of all. The addition of professional schools and the establishment of Harvard University were of later date.

During colonial days the published list of students was arranged in the order of the social and political standing of their families. It was not till about 1770 that this was changed to an alphabetical order.

WILLIAM AND MARY

While the Virginia College represented a different phase of Christian theology and church

government, it was in its avowed purposes equally ecclesiastical. The charter of 1693 gave as its objects: "That the church of Virginia may be furnished with a seminary of Ministers of the Gospel, and that the youth may be properly educated in good manners, and that the Christian faith may be propagated among the western Indians to the glory of Almighty God." Then it indicated the subjects to be studied: "divinity, philosophy, languages, and other good arts and sciences."

As a matter of fact studies related to law and politics were more prominent from the start than theology, and the college produced a few learned divines of the Episcopal Church and an unusual number of men of prominence in the state. Three Presidents of the United States—Jefferson, Monroe, and Tyler—were educated there. So were five of the signers of the Declaration of Independence from Virginia, a large proportion of the Virginia Representatives in the Continental Congress and other Revolutionary bodies, and the great Chief Justice of the United States, John Marshall; these date back their enthusiasm and training to this centre of patriotic sentiment, the little college at Williamsburg.

By charter and legislation it received considerable money directly, including the fees of the surveyor-general's office and one penny per pound on all tobacco exported from Virginia and Maryland. It therefore during its early history went through none of the financial suffering of the Massachusetts college. Through the eighteenth century it was easily the leading institution of Virginia. But endowments did not flow into it as they did to the northern colleges. Until the Civil War it had, however, an important place, though rival competitors took some of its patronage. When in this conflict its buildings were burned and its constituency impoverished, its resources were almost wholly cut off. Its little endowment of less than \$150,000 was insufficient to sustain it, and it sank relatively in importance. The state has subsidized it rather as a normal school, however, than a college.

YALE

Yale College owed its origin to the same impulse that founded Harvard, now tempered and liberalized by sixty-five years of development. Two Harvard men in 1701 decided that the time had come for a second New England

college, and invited a meeting in New Haven. Each brought a bundle of books, and on this endowment a charter was secured. For a number of years the Collegiate Institute, as it was called, had a precarious existence. The number of students was small and they appear to have waited on the convenience of the rector where it pleased him to reside. There was no money endowment and no building, the main resource being the fees of students. Several towns sought to have the college within their borders, and it was not till 1717 that it permanently went to New Haven. About this time Elihu Yale began his benefactions. He was not a college man nor a clergyman, but was interested in the general cause of education. He sent over from England valuable goods to be sold for the college which yielded some £600. About the same time the first building was erected—a wooden structure which was library, chapel, schoolroom, and dormitory for some forty students.

It was chartered as Yale College in 1745. Through all the colonial days it worked along as a small college with very close paternal relations between the teachers and students. In 1770 there were about 100 students, and in

1800, 217. Rigid rules governing student conduct, especially on the part of the freshman, were enforced. By the end of the century there were four teachers besides the President. Its students were being trained in the studies of the day, the ancient languages being of course the mainstay of the curriculum.

The War of the Revolution again scattered the college. Like most of the Congregational leaders of New England, its officials warmly sympathized with the American cause, though they stuck to their post of duty as instructors in the different towns into which the students could be collected. It was about the year 1800 that Yale College entered upon the great development in resources and numbers which made it a national institution. The departments of medicine, theology, and law were established early in the century, though it was not till 1886 that it took the title of Yale University.

PRINCETON

Harvard and Yale were established under Congregational influence, and William and Mary under Episcopal. The Presbyterians felt the same desire for learned ministers of the

Gospel, and needed them even more; for a large number of emigrants from the north of Ireland, commonly called Scotch-Irish, leaving behind them the settled portions of the eastern seaboard, had pressed for the frontier, and by their militant aggressiveness were becoming a strong factor in the colonial life. Many of them were uneducated, though in general they felt a strong respect for education, and almost always established a little school in the woods alongside their church. Their numbers were great and they had not as the Puritans any large supply of university men coming from the English universities.

This need was attempted to be in part supplied by William Tennent, who was the pastor of a Presbyterian Church in eastern Pennsylvania. He had sons worthy of following their father's career, and by his influence had drawn around him a few other young men to whom he was earnest to give instruction in divinity and languages. He started about 1730 the "Log College" in Bucks County, Pennsylvania, and himself was the only teacher. After a decade or more Tennent died and the Log College disappeared, but it had developed in the minds of his church a desire for a supply of learned

ministers. The fruition came in 1748 in a college in New Jersey to carry on the work. Latin, Greek, and mathematics, logic and rhetoric, a little astronomy and mental philosophy, with a profound study of the Bible, in its original languages, constituted the curriculum, and Princeton College started on its beneficent career.

After the usual dispute about the site, the town of Princeton succeeded in outbidding New Brunswick, and in 1754 Nassau Hall, still standing, was commenced, and occupied two years later. It was the most extensive college building at that time in the colonies. During the campaigns of 1776 and 1777 it was occupied alternately by the British and American armies, and suffered greatly. The students were scattered, the books and physical apparatus were seriously damaged, and some of the funds disappeared.

The college had, about 1750, some seventy students. By the end of the century this had increased to 200. Afterward the numbers receded, and it was not till about 1830 that its memorable growth in resources, numbers, and national reputation, which still continues, was inaugurated.

Much attention during colonial days was given to political and historical subjects. James Madison there drew in the inspiration which made him the able champion of the new Constitution, and made possible the distinguished political career which ended in the Presidency of the United States. Up to the Civil War Princeton was the favorite Northern college for Southern people, and has been always prominent in political and economic studies.

UNIVERSITY OF PENNSYLVANIA

An institution whose foundation was largely due to Benjamin Franklin was not likely to be ecclesiastical in its nature. The province of Pennsylvania from its earliest days was strikingly free from denominational preferences and control. The Friends in 1689 had founded a school in Philadelphia for the general education of the city. In time branches were established for boys and for girls, some free for the poorer children, some with varying grades of charges, and all feeding into the Central Latin School. When in 1749 a new institution was considered by Franklin, Logan, and their associates, it naturally followed the model already in existence, and the "Academy and Charitable

School" was founded. Money was raised by subscriptions from all sects, and Franklin in 1750 wrote a paper stating the objects of the school. There was to be an academy for the well-to-do and a free school for the poor. The youth were to be kept at home rather than seek their educational facilities in England or the other colonies. Men competent to act as public leaders were to be trained here. School teachers were also to be educated, and trade drawn to the city by the tendency of population to gather around a good school. The Latin language was to be taught, but schools of mathematics and of English were to be equally prominent.

To these departments a college was added in 1755, which rapidly grew in numbers and influence. In two years there were 300 students, of whom 100 were in the college. A number of lotteries gave large returns. Men came from the West Indies and red men from the interior. The first great Provost, William Smith, an Episcopal minister, was a man of large ideas. "No such comprehensive scheme of education as the plan he laid out then existed in the American colonies." He went to England and brought back £6,000. He quarrelled with the

Quaker legislature and heard his classes in the jail. He was a potent factor in the troubled times before and during the Revolutionary War, siding with the Proprietors against the people, and during the war with the British interests. His probity, learning, and character made him generally respected. After a rival institution had been set up, and the resources of the university had been scattered by the war, Dr. Smith came into possession again in 1791. The succeeding years for nearly a century did not show much growth in the college, and until the Civil War it never recovered relatively the high position it had before the Revolutionary War. The first medical school and the first law school of the country were associated with it, and these have always had a high reputation.

COLUMBIA

In 1754, on the basis of a lottery, King's College in New York was founded. For several years the President and one or two tutors did all the teaching. Like the similar institution in Philadelphia, it was to be unsectarian, though certain religious exercises as presented by the Church of England were adopted for daily worship, and each student on Sunday was al-

lowed to attend such place of worship as his parents directed. The curriculum was not different from that of the other colonial colleges and was to contain "the learned languages and the liberal arts and sciences." Men who were afterward distinguished—John Jay, Alexander Hamilton, Gouverneur Morris, and others—found here their early training.

During the war the college was suspended and the building used as a hospital. Immediately afterward a new charter was sought, and in response to the changed conditions the old name was dropped and Columbia was substituted. The state appropriated money for its support, and new standards and increased numbers followed. The course continued to be largely classical, with higher mathematics and philosophy, rhetoric, and logic. In recent times there has been great expansion, with the addition of professional courses, until it has become the largest and richest of the American universities.

BROWN

An institution especially for Baptists was chartered in Providence, R. I., in 1764. The President must always be a Baptist and so

must a majority of the Board of Trustees. The minority was composed of members of other bodies in definite numbers, and so it remains. These charter limitations, intended to secure it against denominationalism, have prevented it from coming within the scope of the provisions of the pension plans of the Carnegie Foundation. In accordance with the spirit of Roger Williams, it was enacted: "That into this liberal and catholic institution shall never be admitted any religious tests. But on the contrary all members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience." As with the other colonial colleges, the movement was on a small scale. A very few learned men constituted the teaching force, and the first graduating class, in 1769, was composed of seven men. The initial impulse for the university came from Rev. Morgan Edwards of Philadelphia, who afterward collected money for it in England, but the name was a shrewd bid for other support. Originally it was "The College or University in the English Colony of Rhode Island," and liberty was given to the trustees to give "such more particular name to the college in honor of the greatest and most distinguished benefactor." This

suggestion brought fruit in 1802, when Nicholas Brown by a large donation made himself eligible for the honor.

As with the other colleges, the Revolutionary War temporarily closed its operations. The building was used as barracks for the American soldiers.

Brown, while developing its general courses greatly in recent years so as to pass out of the list of "small colleges," has never added much in the way of professional schools. A medical school existed for a few years, but was discontinued.

RUTGERS

The charter for Queen's College was granted in 1766 to members of the Dutch Reformed Church. After a contest New Brunswick, N. J., secured the location. It was originally intended to fit ministers of the denomination for their duties, but has since become a college for general higher education, the neighboring theological seminary being afterward established as an independent institution. As the result of a gift of \$5,000 after the Revolution by Colonel Henry Rutgers of New York the name was changed in his honor.

The college is now associated with the govern-

ment of the State of New Jersey in scientific work, but has no professional schools of law or medicine. Its charter still requires that its President and two thirds of its trustees shall be members of the Dutch Reformed Church.

DARTMOUTH COLLEGE

The only other colonial college had an entirely different origin from those which preceded it. Rev. Eleazar Wheelock in 1754 started a school in Connecticut to educate and Christianize Indian boys. The number seeking its opportunities increased on his hands, the assemblies of Massachusetts and New Hampshire made appropriations, and a number of sympathetic friends added their donations. He finally concluded that in order to succeed he must be nearer the frontier, and after attempts to secure a site in Virginia and numerous suggestions from New England towns, he selected Hanover, New Hampshire, as on the line of travel between the settled parts and the Indian country and in the midst of beautiful surroundings. In the year 1769 he secured a charter from George III, and in recognition of the aid Lord Dartmouth had given him in raising funds, the institution was named Dartmouth

College. The Revolutionary War put an end to the Indian patronage, and the college, freed from the demand for any special or denominational purposes, developed into an institution for higher general learning.

The great trial which came in 1815 when Daniel Webster, a graduate, defended the old charter against an attack by the New Hampshire Legislature, a contest which was carried to the United States Supreme Court and which resulted in a final victory for the college, is important in its general significance as well as for Dartmouth College. The New Hampshire Legislature had sought to change its name and make it a state institution. The decision rested on a clause in the Constitution of the United States forbidding a state to impair the obligation of contracts. The question of the rights of states was involved and also the sacredness of a contract however secured. The decision has been greatly criticised, and undoubtedly has produced some undesirable results, but for Dartmouth College and its able advocate it brought much cause for congratulation and secured the continuity of its history.

After the Revolutionary War, John Wheelock, the son of the founder, who was President for

thirty-six years, went to England with letters from Washington, Franklin, and John Adams, and obtained large donations of money and philosophical instruments, William Prince of Orange being a donor. Nevertheless, it had a difficult time with its finances for many years. At one time it was announced that all its property if sold would not produce enough to pay its debts.

Its recent history has placed it on a par with other New England colleges in its resources and curriculum. Its medical school dates back to 1798, and a school of science gives technical instruction in engineering and other practical arts. Its growth in numbers in recent years has been unusually rapid.

These nine colonial colleges gathered together their resources after the demoralizing results of the Revolutionary War and set the standard for the development of the American college of after years. They were all small colleges, none of them probably exceeding about 100 collegiate students at any time before the war. They had fixed courses of study which did not vary much from each other and which all students were required to follow. Each gave its own degrees without much regard to others,

except that they would recognize the bachelor's degree given by others, and confer on the basis of it the higher degree of master. Their freshmen were boys from twelve years of age upward and needed and received much personal supervision and control. The rules of conduct were rigid and rigidly enforced. The program of the day was laid out in great detail from rising to bedtime, and strenuous work was expected and probably in the main obtained. Their degrees stood for the liberal education of the times, much ancient language and history, considerable mathematics, a severe course in logic, some philosophy, and a touch of physical science with side excursions into rhetoric and oratory. This line of studies faithfully pursued made well-trained, straight-thinking, mentally honest men, the statesmen and the divines who laid the foundations of our Government and shaped the policy upon which our political, social, and religious development has been carried on. The attention drawn to America as the result of the Revolutionary War and the establishment of a stable republican government was largely the tribute the world paid to the work of our leaders as produced by the mental and moral training of the college graduates of the day. Adams of Harvard,

Jefferson of William and Mary, Hamilton of Kings, and Madison of Princeton were but a few of the great men who fearlessly met the problems of the day, and on the basis of an available knowledge of past history and the capacity to think and plan wisely and bravely for the future, gave us intelligent and lasting solutions. But for these struggling institutions, where a very few great teachers met boys in their teens and trained them in the ways of Christian virtue and sound learning, the history of America would have been greatly different. In many details we have departed from the methods of these institutions in their early days, but in general our present colleges are what they are as a result of a legitimate inheritance from the past, and we cannot appreciate them except in the light of history.

For years after the Revolution there was little change in the character of collegiate education. The old colleges continued their methods and ideals except that they grew larger and richer. The new ones, of which there were hundreds, followed sometimes rather slavishly in the beaten paths. The most of them knew no other form of higher education than that they had inherited from the past, uniform in

scope for all students, based on ancient languages, mathematics, and philosophy, paternal in government, independent of each other in degree-giving and internal arrangements.

In the quarter century just prior to 1800 some dozen colleges were started. Some of these, and this is true of all periods, were not colleges but academies for years after their foundation. Thus Washington and Lee, which claims an origin in 1749, was hardly a college during colonial days. The most important of these were Bowdoin in Maine, Williams in Massachusetts, Union in New York, Dickinson and Washington and Jefferson in Pennsylvania, St. Johns in Maryland, Hampton Sidney in Virginia, and the University of North Carolina.

In the sixty years following 1800, 187 colleges for men and for both sexes were added to the list, the number of new ones increasing in each decade after 1820. In the '50's alone there were eighty-two new foundations.

All this time, however, there was a small but increasing tendency to get away from the old curriculum, of which divinity was an important feature and the ancient classics the essential pabulum.

In "New England's First Fruits" we have

the first published college curriculum for Harvard given for each day of the week for three years. Thus Mondays and Tuesdays it was to be philosophy—embracing logic, physics, ethics, and geometry—in the morning, theory; in the afternoon, disputations; Wednesdays, Greek; Thursdays, Hebrew, Chaldee, and Syriac; Fridays, rhetoric; Saturdays, divinity and scholastic disputations, and so on. Yale and Princeton followed Harvard, and the other colleges were largely influenced by the same tendencies; Pennsylvania and Kings probably the least so.

About the year 1756, when he entered upon his duties as first Provost of the College of Philadelphia, William Smith published his "General Idea of the College of Mirania," which was the first attempt to draw up a logical course of study directly adapted to the work which the students would have to do. Besides classics and mathematics, this included surveying and navigation, chemistry and agriculture, government and commerce. Of course there were too many subjects for the time allotted, and when Dr. Smith came to apply something like this paper scheme to his college he had to adopt a sort of modern elective system.

Taking the more important as necessary, he allowed the others to occupy what he called "private hours," that is he made them voluntary, to be taken when the student had the time. He claimed for this that such young men would have formed the habit of acquisition, which they would continue in after life.

Other men were working at the same general idea. Thomas Jefferson became "Visitor" to the College of William and Mary in 1799, and takes evident satisfaction in telling how he abolished the professorships of divinity and Oriental languages and substituted for them a "Professorship of Law and Police, one of Anatomy, Medicine, and Chemistry, and one of Modern Languages." But the old order was too strong for even Jefferson, and leaving William and Mary to its ancient curriculum he founded the University of Virginia on modern lines.

About 1820 there were signs of further adaptation to practical demands among the colleges, such subjects as chemistry and political economy being introduced into the courses. A chair of history was established in William and Mary about this time, an example which Yale did not follow till after the Civil War.

But the strongest single influence in favor of

the modernization of the course of study was Thomas Jefferson. In his old age, in 1818, he persuaded the Legislature of Virginia to make an annual appropriation of \$15,000 to a new university. He was chosen as President of the Governing Board and had large powers in shaping its policy. Not only did he plan its architecture and supervise its physical construction, but he devoted equal time and study to its organization and scheme of study. Probably he derived his ideas largely from Edinburgh. At any rate, the plan was the most fundamental break with the past as yet known in America. He planned for ten main groups of studies to be under the care of ten professors. These headings were ancient languages, modern languages, pure mathematics, applied mathematics, natural philosophy, botany, anatomy, government, law, and idealogy (ethics, rhetoric, etc.).

But as it was impossible for one student to take all these subjects, it was decreed that they should be given at different hours, and "Every student shall be free to attend the schools of his choice, and no other than he chooses." Here was the first elective system of America.

The University of Virginia opened its doors

in 1825. About the same time George Ticknor, who was in frequent correspondence with Jefferson and who had brought back from Göttingen many German ideas, began to advocate changes in the same direction at Harvard. He was more cautious than the Virginian. "The majority of the young men who come to Cambridge should not be left entirely to themselves to choose what they will study, because they are not competent to judge what will be most important for them."

About the same time the faculty of Amherst College in Massachusetts sent to the governing board a cogent letter demanding the enlargement of the curriculum by the inclusion of the new studies. "Why such reluctance to admit modern improvement and modern literature? Why so little attention to the natural, civil, and political history of our country and to the genius of our government? . . . Why should the student be compelled to spend nearly four years out of six in the study of the dead languages, for which he has no taste, from which he expects to derive no material advantage, and for which he will in fact have very little use after his senior examination?"

But this little flurry in the '20's did not seem

to have much effect upon the New England colleges. The old curriculum and the old methods of teaching by recitation had too much hold, and the board never allowed the Amherst plan to go into operation. It is of interest to note that this college of western Massachusetts, which pleaded so forcibly for breaking away from the dominance of Latin and Greek, is now (1914) leading a movement to restore them to a more important place in the courses of study, and to make at least one of them a necessary condition of entrance and graduation.

While one must recognize the dreary waste of time in this mediæval period for the young man to whom classical studies were uncongenial, it is not at all clear that, judging by the character of the graduates, the sons of Virginia were any more efficient in performing the duties of life, under the free system of Charlottesville, than were the New Englanders trained in the rigid school in Cambridge. Perhaps the future will show us that two types of colleges are necessary and that neither one can satisfy all the demands of an education in a country where all citizens may claim the privileges of the higher learning.

Thus at the opening of the Civil War there were something over 200 colleges dispensing

higher education to American youth. This education in the main was of a sort which, except for the training and culture received, had comparatively little to do directly with the practical problems of after life. The classics, though weakening with the years, still maintained their hold as the necessary basis of a sound intellectual training.

Comparatively little of election was permitted. The New England model was in most cases rather closely followed. Harvard and Yale set the standard for the country, and their position was an evolution, and a slight one at that, of the colonial college. They contained about 500 undergraduate students each, and retained many of the qualities of the small college, though they were in the process of emergence from this type.

Nevertheless, the college men still held their preëminence in public life. The high officers of the Federal government, the leading men in the professions, the men of influence in most communities were in large proportion college men. Even admitting that the criticisms levelled at the college course that it was unadapted to and unconnected with the problems of American civilization were partly correct, its advo-

cates could still point to the results with reasonable satisfaction.

The decade of the Civil War was the beginning of the new era. The progressive forces had become so strong that the new men inducted into the presidencies were their representatives. Charles W. Eliot was made President of Harvard in 1869, and changes came thick and fast. In time the whole required system of studies, venerable by 230 years of use, was to pass away and unrestricted electives take its place. This meant a legitimate bidding for students and stimulated every teacher to his best work. Uninterested and uninteresting teachers fell out of the race and a new spirit pervaded the college. Many other colleges accustomed to look to this oldest institution followed at greater or less distance, and the elective system became the byword for modern progress.

Cornell University was opened in 1869. Here, in the words of its founder, "any person may find instruction in any subject." Liberty in the choice of studies had become fundamental. The old subjects were taught, but a host of new ones have been introduced, upon which the old English university school of educators would have looked with scorn.

In this decade also came into prominence the state universities. Their history does not come within our scope except insofar as they have affected the life of the college.

The colonial colleges nearly all received state aid by appropriations of money or land. This, however, did not bring with it state control, and in most cases there arose so much jealousy between the Government and the denominational boards that the appropriations ceased. The sectarian or factional management could hardly give what was wanted for public purposes, and yet they so possessed the field that a purely state institution was unnecessary and often impossible. In the cases of Columbia and the University of Pennsylvania, less denominational than the others, state control was for a time assumed, and, as we have seen, Dartmouth was a state school until released by the decision of the Supreme Court. In the states where there were no colleges, and in the new states to the west, as they were created, beginning with North Carolina in 1795, state universities were located, either by assuming the management of some existing college, or by establishing a new one.

In no case, however, prior to the Civil War,

were these other than second-class colleges. The state aid was not liberal enough to secure efficiency, and private donations were not forthcoming. In the states of the West the opportunity was the greatest, and yet up to 1862 there was nothing whose rivalry would give the old established colleges any concern. The new institutions were inferior in numbers, in prestige, and in material and scholarly equipment.

This was all changed by the passage of the Morrill Act by the United States Congress in 1862. This decreed a grant of 30,000 acres for each Senator and Representative in land—if the state possessed so much unappropriated—otherwise in scrip. The states with varying efficiency converted the land or scrip into cash and appropriated the proceeds to higher education. The purpose as stated in the Act was mainly to teach agriculture and the mechanic arts, and military training was required. The amount varied with the wisdom of the state in dealing with the appropriation as well as with the number of its legislators. The smallest amount realized was probably \$5,000, the largest perhaps \$750,000. In some cases it went to existing institutions, or those about forming, as in New York, where Cornell received it. In others

new institutions were created, and these were afterward aided by liberal appropriations from the state legislatures.

Thus there has arisen the most efficient and varied state provision for higher education the world has ever seen. In the Western States where growth of population was rapid, enthusiasm intense, and values doubling with each decade, universities of the highest efficiency and most closely connected with popular needs have developed with unheard-of rapidity. In one decade there would be treeless plains, in the next a struggling institution, in one or two more a seat of learning rivalling in numbers the ancient foundations of the east, with ample resources at its command, where every boy and girl could have every legitimate intellectual impulse, except in theology, satisfied, and which, by direct appropriation or the permanent reservation of a special proportion of the taxes willingly given, could have every opportunity for future development.

For several years after the founding, and extending in some cases to the present time, there was one marked distinction between the older and the newer universities. The former were for the education of a cultured class. They

made entrance somewhat difficult by examination. Their courses were largely intellectual, whether in language or science. Their special schools prepared for the "learned professions." In their undergraduate department there was comparatively little direct relation with the special future needs of the individual student. The classical languages, if not exclusively required, were felt to convey some dignity and quality of scholarship denied to others. The importance of mental discipline and scholarly qualities was emphasized, while knowledge which had simply a bread-and-butter value was depreciated.

In the newer universities all this was reversed. It was not the cultured, well-to-do families that were considered, but the great mass of the citizens. Charges were low. The price of tuition was small or nothing. Efforts were made to keep down the cost of board by student clubs and other wholesale arrangements. Entrance was obtained by presenting the certificate of a high school with which they were closely articulated. Their courses were practical and fed directly the after life of the student, whether professional, business, or farming. While the old courses were offered they were taken but slightly by the men, more generally by the women, but no special im-

portance attached to them. They were strictly coördinate with such as were exclusively "practical." Mental discipline, an intangible thing, was but slightly considered, or assumed to attach to all study; and courses exclusively "utilitarian" were freely recognized. The duty to shape legislation intelligently and hence to study the state problems which affected the common citizen was kept in the foreground. In time many of the lawmakers were taken from the graduate ranks and naturally turned to their state universities for light and leading which were freely given. They willingly voted more and ever more money to the institution. It thus became a part of the state machinery, ever watchful of human interests, whether individual, economic, or moral.

All this reacted upon the colleges. They could not duplicate the expensive equipment of the state universities, and the most of them did not make any pretence to it. But the nation was filled with new ideas as to the meaning and purpose of higher education. It was no longer to be the heritage of the "well-born" alone. It was something to which the poorest might properly aspire, and when local or denominational reasons dictated the choice of some

other college than the state university, to the student came ideas of which the father never thought. He wanted to learn things which would be of most worth. He was often an incompetent judge of the matter, but the college needed his patronage and went part way to meet his ideas. So the basis of college education, especially in the west, underwent a change. The courses became more elective and more in touch with common needs, without abandoning the culture studies. Indeed in some parts the only hope of these studies was the small college.

Another factor which wrought to change the methods and ideals of the American college through the last third of the nineteenth century was the influence of the German university. Between 1812 and 1820 Edward Everett and George Ticknor were students at Göttingen. They appear to have recognized the superiority of the German student to the American in age and maturity, but to have come back to Harvard College with no very well-defined tendency toward foreign methods. Everett in later years as President was a reactionist, but Ticknor, probably as the result of correspondence with Thomas Jefferson, adopted wide election in his Harvard courses in French and Spanish, to the

manifest advantage, as he thought, of the interest and proficiency of the students.

Following these pioneers a steady stream of American graduates set toward the German universities. This was small at first, but later in the century assumed very large proportions. The man who aspired to a good teaching position in the best colleges and the board which has such appointments to make alike came to the conclusion that the degree of Doctor of Philosophy from Germany was almost essential. From 1815 to 1850 some 225 Americans were students at the German universities, and 137 of these went into college teaching when they came back to America.

With the return of these doctors to their work in the colleges came to the front the effect of the German influence. The extent and popularity of the elective system received a new impetus. Lectures were substituted for recitations. Some of these were dry enough, but, being the German method, were received as the latest thing in education. Research became a word of great significance. There was to be a certain productivity of scholarship, which more than teaching was the test of fitness to hold a collegiate chair. Monographs and books were

the outward and visible signs of this inward and scholarly accomplishment.

The small colleges followed at a distance. If one of them could fortunately secure a German Ph. D. it was a step forward. He tried to lecture often with unfortunate consequences. At the end of the year the examination revealed very superficial and inaccurate results. If he could not do much in the way of research himself, he held it up to his students, however immature, as the road to the best in education, in some cases to the manifest growth in enthusiasm of the boy.

Of late years this admiration for Teutonic methods has waned. But it has left its beneficent influence, after its place and power in America have become more clearly manifest. It led the way to the establishment of Graduate Schools in our better endowed universities, in which movement Johns Hopkins in 1876 led the way. Here was the real counterpart of the German university, and here its procedure was largely in place; though here also individual and unceremonious instruction counted for more than the formal lecture. The German inspiration broke the bonds in the colleges of the dry recitation and spirit of the taskmaster and

substituted more of a living and personal contact with the great teachers and great books.

The American university is neither English nor German. At first the former was its model, but in no case has it become an aggregation of coördinate colleges. It has felt the German touch but has responded to the different demands of American life.

Such is an outline of the history of the development of the American college to its present estate. Whether organically associated with a university, or detached from it, the college, by some adaptation to changing needs, has been able to retain its hold upon the public. It gives an education of which the first two years in subject matter may correspond with the last two of the French Lycée, the German Gymnasium or Realschüle, or the English Public School, and in the last two the students have the same general maturity as those of the European university. It is the product in many cases of a denominational demand for strengthening a special theology or educating pastors or workers for certain ecclesiastical purposes. Sometimes it is simply the effort of a town to "boom" itself by advertising the opportunities for education. Sometimes it grat-

ifies the vanity of a donor by accepting his name in its charter or publications. There are many weaknesses and much to criticise in some of its members, but on the whole it has had a very large influence for good upon American development.

CHAPTER II

COLLEGE ADMINISTRATION

THE words "University" and "College" have no very well-defined meaning in the United States. Any definition which one could give would omit a number of institutions which bear the titles. Those universities which may be considered as most nearly representing the type were as we have seen originally based on the English as models, modified slightly by French thought just after the Revolution, then transformed by German influences in the latter part of the nineteenth century, and continuously varied by American demands. They contain a college for undergraduate work, a graduate department for general scholarship, and one or more professional schools, which make different demands for entrance, varying from a high school diploma to a college degree. The Harvard professional schools mostly require the bachelor's degree from a recognized college, the University of Pennsylvania Medical School

requires two college years prior to entering, and the state law demands one. Many others will accept a course in a four years' high school as the only necessary prerequisite. In general, the standards of entrance to law and medical schools are being pressed upward either by the force of public or professional sentiment or the requirements of state laws.

The American university is therefore mainly a group of schools for scholarly or special work with a college as its basis. Not all institutions, however, which bear the title can be included in this definition. There seems to be no effective remedy for the adoption of the name by a school even when it does not conform to any reputable scholastic standards. It is one of our American faults to assume names simply for effect. Thus "to graduate" was originally to furnish with a degree; now it means to complete a course in a school of any grade. A "Professor" was a teacher in college or university; now any pedagogue who desires it, and some who do not, are supplied with the title. So common has it become that in some reputable universities those who have right to it prefer to have it omitted. In the same way it has seemed good to certain founders of colleges or even academies to attempt

to honor them with the reputation which has been for centuries borne by the greatest literary and scientific institutions of Europe and America.

There are "universities" with many students of low college grade and a considerable preparatory department. Others are simply liberal arts institutions formed for the purpose of selling degrees, and with their administrations filled with ideas or suggestions reminiscent of their physical and intellectual equipment. There are institutions which in response to some or other demand claimed that in such cases were *de facto* universities, such as "——— University," another which bears a reputation which would not seem consistent if made by Berlin or Oxford, but in substance, except in name, all of these have nothing to give any degree, and many of them do give them, with their degrees for the first time, to the graduates of some of several other more respectable institutions, and a third category, some evidence is necessary for evidence.

The word "College" has been similarly abused and makes the name a waste. The legislation does not seem to give names the same but some have a distinguished history. But there are "Colleges" which are simply the

the practice up to reprobation and publishing the lists are, however, discouraging the practice, and men who have received them in this easy way are usually slow to state the circumstances.

A few states, as New York, New Jersey, and Pennsylvania, have enacted laws governing the use of the title "College" or "University," and checking the right to grant degrees by inferior institutions. In New York an institution to be ranked as a college must have at least six professors engaged in teaching college studies, must have a course of four years in liberal arts and sciences, based on a high school course of four years, and also have a productive endowment of not less than \$200,000. The Pennsylvania requirements are even more rigid. They can apply only to institutions chartered after the passage of the act.

"No institution shall be chartered, with the power to confer degrees, unless it has assets amounting to five hundred thousand dollars invested in buildings, apparatus, and endowments, for the exclusive purpose of promoting instruction, and unless the faculty consists of at least six regular professors, who devote all their time to the instruction of its college or university classes; nor shall any baccalaureate degree

in arts, science, philosophy, or literature be conferred upon any student who has not completed a college or university course covering four years. The standard of admission to these four-year courses or to advanced classes in these courses shall be subject to the approval of the said council."

In Michigan an endowment of \$100,000 is required. In New Jersey the State Board of Education is authorized to fix the terms on which institutions less than twenty-five years old may grant degrees. Something like this also exists in Maryland and in Massachusetts. Had such laws been on the statute books of all the states for the past century, our educational history would have been in this respect less discreditable.

By court decisions these regulations cannot apply to institutions already in existence, as it is held that a charter is a contract to be annulled only by the consent of both parties.

In a number of other states, as Iowa and Kansas, either by legislative action or agreement among the colleges themselves, the same result has been partially accomplished by classifying the colleges. Class one would in general satisfy the requirements of New York

mentioned above. As the lists are public property, it becomes greatly to the advantage of a college in prestige and patronage to be placed in the first class.

The North Central Association of Colleges and Secondary Schools, whose membership embraces institutions in sixteen states, has defined the conditions which will accredit universities and colleges. They must require fourteen units even of conditioned students. Four years will be required, of which the first two will continue the work of a high school. College teachers shall have as a minimum a college degree. The endowment shall not be less than \$200,000, or, if state aided, its income shall not be less than \$100,000. Eight departments shall be sustained, with at least one professor each. The building conditions shall be hygienic, the equipment ample, and the classes limited to thirty students. The teacher shall not have over eighteen hours per week (preferably not over fifteen) and the graduates shall be competent to enter graduate schools of good standing.

But omitting the sham and feeble schools, of whatever name, there is a distinction gradually becoming more definite between a college and a university. The purpose of a college is to

train men in a broad way to assume the duties of life. It should train them for service, and in order to accomplish this it must influence their character as well as their intellect. Its standard product is the man with a moral purpose who can also think right. If he has one quality without the other he will be either an ineffective disturber of existing conditions or an effective, disorganizing force for evil. It prepares for all vocations and for every sphere. It may have its students direct their studies into special lines, but it will see that their knowledge covers things that are worth knowing in many fields. It will give them the physical training upon which they may base their life work, and surround them with the religious influences which will give spirit and purpose to their efforts. Its ideal is the well-rounded, fully developed man or woman. The university has a different purpose. Its objects are (1) to take the college products at some stage of their development and give them professional training in preparation for a definite vocation, and (2) to engage in scholarly research, and to prepare men for it in the graduate school.

All the universities maintain colleges as departments, but many colleges are detached

from universities. Johns Hopkins started with the idea of being simply a graduate school without a college and without professional schools. It added, however, first, a medical school, then a college. Its original impulse started the movement for high-grade instruction in the United States. Harvard, Columbia, and other strong universities, and some not so strong, added graduate departments. Some colleges with no very distinct idea of essential differences between the two classes of institutions tried to do the same, usually to their own loss and that of their students.

The approximate age of admission to college is 18.5 years, and of graduation 22.5 years. If on top of this is placed three or four years of professional study, and also the necessary hospital or office work, a young person is nearly thirty before he can engage in remunerative practice. He probably makes up the loss by better preparation and larger returns in after years, but many cannot afford the time or money necessary for this extended course of study.

The remedy for this may lie partly in the secondary schools. It is a well-established fact that the boys of the best schools of Europe have at sixteen the educational standing of the Ameri-

can boys at eighteen. This is due to longer terms, longer hours per day, more exacting demands, less outside distraction, and probably also to teaching better adapted to encourage the brighter and better students. If this could be brought about here, two years of time could be saved.

This also explains the fact that many professional schools of high grade require less than the four college years for matriculation. Some of them claim, especially in medicine, that greater deftness of hand and brain result from beginning their special study at a younger age than twenty-three. Engineering study is not usually based on previous college work, but is carried on as a coördinate line, with only a high school course as a prerequisite. Divinity students are very generally college graduates, as are also many law students.

It will be seen, therefore, that the exact relations of the college to the university are not well determined in America. The independence of institutions, the slow growth of educational sentiment, the indifference to the best standards in the case of schools which are struggling with poverty or non-patronage, prevent any very definite limitation of the work done respectively

by college and university. The forces of development are, however, having their influence, and an approach to system is beginning to exist in our best institutions.

The administrative factors concerned in the management of a college are (1) the Governing Board, (2) the President, (3) the faculty, (4) the alumni body, and (5) the undergraduates.

The Governing Board. This board is usually called the Board of Regents in state institutions, and the Board of Trustees in endowed institutions. In the former case they are either elected by the people or appointed by the Governor and confirmed by the Senate of the state. The universities of Illinois and Nebraska are illustrations of the former method, and Wisconsin, Minnesota, and California of the latter. They usually serve a given term, part of them retiring at one time, so that no complete change can be made in any one year. The opportunity is open for bringing in political influences, and in some states the nomination is a party nomination. This sometimes works unfortunately, but as a rule the state universities have been free from the disturbing effects of partisanship.

The Board of Trustees of an endowed college or university is usually self-perpetuating, sometimes chosen for life, sometimes for a term of years. There is an increasing tendency to give the alumni of a college the opportunity to nominate and sometimes appoint a certain proportion of the trustees. At Yale there is a board of nineteen, consisting of the President, ten successors of the original trustees, who form a self-perpetuating body, six alumni members, and the Governor and Lieutenant Governor of the state *ex officio*. The alumni members are chosen by the graduates for six years, one going out of office each year. Something like this exists at Williams except that the term is five years. At Dartmouth one half the members, not *ex officio*, are nominated by the alumni. At Harvard there are two boards, one of them, however, with mainly advisory powers. The real governing body is "the President and fellows of Harvard College, consisting of seven men who still act under the Charter of 1650, in which no line or word has ever been changed."*

The board is the final authority in all administrative measures. Acting through a treasurer usually salaried, it cares for the endowment

*C. W. Eliot.

of the colleges. It regulates the expenditures, appoints all officers and teachers, and, generally through the faculty, may make all rules for the management of the college, its curriculum, its discipline, and its policy. In times past this control was very definite and detailed. The professors were often considered simply as employees, hired to perform certain duties to be discharged at the will or whim of the board without other reason given than that "it was for the best interests of the college." Of late, however, there is a greatly increased tendency to pass over to the President and the faculty many functions of management, and to consider them partners rather than subordinates in the administration of the college affairs. The board no longer considers or determines directly or indirectly special cases of discipline, minor changes in the curriculum, or the detailed policy of the college in internal arrangements. It determines the salary list, the distribution of the annual income among the teachers and departments, and the establishment of new departments affecting fundamentally the character or purposes of the college.

This change has resulted in more sense of responsibility and more freedom of thinking

and speaking on the part of the professors. To what extent a Board of Trustees should permit such freedom is one of the questions of the day. Many colleges have been founded by denominations. In good faith the trustees have accepted the conditions imposed by the founders or donors of funds and have agreed to conduct the institution in such a way as to build these conditions into the life of the college. In this connection it is fair to recognize that changes in theory and purpose are sure to come with the years, and the wishes of an ancient donor should not control in all respects the responsibility of present trustees. The founder himself would have changed with the times had he lived, and it is not untrue to his trust to make such modifications as his fair judgment would have permitted. But the professor who positively is out of sympathy with the well-understood and necessary policy of a college, and who publishes the divergence in a way to interfere with the success of the policy, should not expect to be retained. A board may feel bound in honor to discharge him should there be no easier way.

But the freedom of speech of professors has been limited in ways that have far less justifi-

cation than this. There have been cases where one or more competent men have been removed because their political views differed from those of a controlling faction of the board, which wished the places for its own adherents. There have been cases where professors have published economic or social theories which certain members of the Governing Board considered unsound and dangerous to have instilled into the thought of students. There have been cases where some hoped-for donor demanded to be propitiated by the sacrifice of an offending teacher. There have been cases where a tried and faithful professor has been dismissed in old age purely because a young, unmarried man would do his work more efficiently and for less money.

The duty of the board in some of these cases may be difficult to perform. As a rule, however, it is safer to err on the side of large freedom for an efficient and experienced member of the teaching force. If a young man with more enthusiasm than judgment, and with views which most sensible people consider morally or socially dangerous, unnecessarily and publicly advertises them, it may be quite proper to drop him from the corps. Indeed, such a man should

be engaged only for one year or a short term, so that the severance of relations would come naturally, and no obligations for retention should rest with either party.

Then certain men with intellectual or moral weaknesses, which make their teaching or their influence greatly undesirable, when dismissed have announced themselves martyrs to the cause of "academic freedom." There must be some way to part with an inefficient teacher, and trustees must fairly face the question, remembering that their duty to the trust is the first consideration, and, while doing no injustice to any one, they must insure the integrity of the college against preventable maladies.

The best sort of men to constitute a Board of Trustees are business and professional men of good judgment, themselves fairly educated, interested in education, and students of its problems. A board composed of teachers would be unable to handle the financial duties of investment and expenditure, and would probably not meet the administrative questions at the college with open and practical minds. A board of uninterested men of wealth, as too many boards are, is no support to the President, except insofar as they supply him with money.

Men are often selected for such positions not because they are expected to be efficient in managing the college affairs but because their names may advertise the college, or their coffers be at its service. Presidents and faculties are glad to have back of them an intelligent and judicious body which will understand their policies and their difficulties and is willing to listen to their plans for improvement and expansion. Too often a meeting of the board, which in some cases occurs but once or twice a year, is occupied by routine business only without illuminating discussion or a real comprehension of the problems to be solved.

A small board of from seven to fifteen men of the right sort is usually more effective than a larger one. There is more freedom of discussion and more efficient action. A large board must usually act through an executive committee, and the members not on this committee often lose interest. Much work is involved in the proper performance of such functions. The corresponding progress of other institutions should be known, as well as the peculiar questions which belong to the patronage, the history, and the personnel of the college. The men should believe in education not simply abstractly, but

because they have either experienced it in large degree or forcibly felt its want and know what it brings to its possessor. They should be generous with their means to meet the financial demands of their college, and aid the executive officers in bringing other capital into its service. They should give to it the same intelligent and sacrificing care that they extend to their own business, and not come to a meeting with a vacant mind or a closed heart.

The President. The president of a college sustains varying relations and duties to the students, the faculty, the trustees, the alumni, the patrons, and the neighboring public. To these may be added his duties to the college itself insofar as these are not included in any of the above.

The ideal President will be to the student a paternal adviser and a strict disciplinarian. He will seek and possess their confidence and will win their support for the important measures relating to the welfare of the college. He will quietly and persistently preach his doctrines, till some day he will probably see, perhaps rather suddenly, public opinion change and accept his views. If this does not come about he had better reconsider his position for

he is likely to be wrong. The settled, permanent opinion of the mature and thoughtful members of his undergraduate body is usually right, for the time at least. He will seek to guide rather than force this opinion and will carry it along with him by gentle steps and frank presentations of practical conditions. He will seldom be dogmatic or arbitrary. He may sometimes, until he gets well established, have to take a firm stand in opposition to a temporary false sentiment or a bad custom. But he will do this in such a way that returning reason will justify his policy, and he will be stronger and more respected for his firmness. He will be shrewd enough to meet and often defeat an objectionable student enterprise, and discover offenders not by spying or through detective agencies but by open knowledge of student character, collective or individual. He will play the game, if it be so considered, according to the rules, and win. If he has to face immoral conditions which are playing havoc in his college, he will strive first to remedy them by influence and reason, and will not hesitate to enlist the moral elements in the college to his support. He will not seek information from the students against an associate.

If it comes he will not use it in a disciplinary way, but he will, with them as allies, fight the battle of decency, withdrawing from the other side the neutral students who have been innocently drawn into wrong associations, and reclaiming such as can be reached by fair influence. But when he finds that there are some who are permanently vicious and irreclaimable, he will not hesitate to insist on their withdrawal, nor can appeals from associates or family move him from this position. His final attitude will be more of sorrow than of anger or triumph, and there will be no bravado or public announcements of future penalties, for college students cannot be frightened into good morality.

These disturbances will, however, be only temporary and will become less frequent as he remains at his post. His usual attitude will be rather as a wise leader of student opinion into right paths than as an opponent of evil or inflicter of penalties. He will see dangers as they come, and when inadvertently he receives a boy whose influence is likely to be demoralizing he will reform him or quietly remove him. But he will always have more faith in building up the good than in attacking the evil. He will in time

create such a healthy college sentiment that, like a healthy body, it will throw off diseases itself, even when exposed to them. As his old students return and as their matured thoughts justify his past treatment to them, their influence will be great with the undergraduates, and thus his power and policy will prevail among a company of willing followers.

He will know how to talk to his college as a whole, not too frequently, for much talking is a weariness to hearers and a weakness to himself, but wisely, tactfully, and, if he has it in him, humorously and interestingly. His talks will be based on current events in the college near to the students' hearts or of general interest. He will use these in such a way that the moral will be evident and need not be expressed. He will also talk to them informally in groups or alone, on all sorts of questions, studies, games, politics, great men whom he knows by reputation or acquaintance—whatever interests an acquisitive youth. His character will shine through it all, and he will not need to preach to have his influence.

But sometimes he will preach. When his heart fills with a desire for the good of the lives for which he has assumed a responsibility and

words come often unbidden as he faces them as a group of his friends, he will give them the results of his best thoughts and feelings in a way which will convince them that he is not primarily a taskmaster or disciplinarian, but a man who is giving his life for a cause, and not only for an abstract cause, but for them as individuals; that he has a message for them which he must deliver, and that he feels that the very future of one or more of them lies in the proper use of that hour. When he thus feels he will preach, and his sermon will not be forgotten by some of them.

The ideal President in his relation to his faculty will be a leader rather than an employer. He or his predecessors will have nominated them to their positions and will have had something to do with fixing their titles, their duties, and their salaries. But he will work with them as an associate for a common end. He will preside at their faculty meetings and he will encourage absolute freedom of honest opinion on any subject which pertains to the welfare of the college. Their ability to grasp the varied arguments and see the viewpoints of each other, to detect fallacies and unworthy motives will be an excellent guide to him in forming opinions

of their habits of mind and capacity to fill out the full measure of his ideals as to their duties and influences.

The feeling farthest removed from his mind will be that of jealousy. He would only rejoice if every one were a greater and better man than himself, though this is improbable with the ideal President. But every triumph of theirs in teaching and healthy influence and in research and publication will be an occasion for his sincere congratulation. The more and the better their accomplishments the more satisfaction will he take, and perhaps there may creep into his mind a measure of self-satisfaction that he has been able to make such good selections. He will give them every aid possible to secure equipment for their work, and will strive to keep every dollar from less worthy appropriation, that it may increase their salaries. The younger members he will aid by his counsel and advice, curbing their freshness, their tendency to make too exacting demands upon their classes, their tendency to believe that everything needs renovation and that they are to be the renovators. At the same time he will strive to retain their enthusiasm and willingness to do hard work. The older men he will

treat as partners and friends, deferring to their judgment upon all matters relating to their departments, asking freely their advice upon subjects of general concern. If he can secure in return confidence and full coöperation he will be satisfied. But he will never put any pressure upon any one to conceal his honest views by withholding promotion in title or salary. Criticism of his policies or methods, if well-meant and well-expressed, will always be welcome.

The President, no matter how ideal, is in one sense an employee of the Board of Trustees. They have selected him, fixed his salary, somewhat defined his duties and powers, and may discharge him. It is better, however, all around that this relation should be kept in the background. Whatever he owes to the board as a whole he does not owe to its individual members, and will not be at their beck and call. His main relation to them will be as a member of their board himself, which he should always be *ex officio*. He will in time, by his superior knowledge of the situation and its problems, with which he is in daily contact, become the most influential member and can usually direct their policies. They are busy men, with many other duties, and their relation to the college

does not take precedence of all other relations. They are willing not to interfere with details, and are glad to have the questions upon which they are to legislate brought up to them fully digested, and backed by the authority of one who can give all needed information. Our President will have all this at his command, and without him a meeting will be largely pointless. He will thus be able to impress his ideas upon his board and lead them as he does his students and faculty by more exact and extended knowledge and more wise suggestions.

To the graduate body our President usually has no organic relation. Nevertheless, the alumni are so important to the college, so interested in its welfare, if he has been there for some years so associated with him in the past, that his relations with them are of the highest consequence. These will be individually the relations of friendship, and as an organization the relations of workers for a common cause. He will act with them and through them. He will meet them at their alumni and class dinners as a welcome guest, and will tell them freely his plans for the future, as well as the present conditions. He will ask their aid in money contributions and in influence over prospective

students of the right sort. He will bring their weight to bear in furthering reforms, or opposing dangerous tendencies, and few boards or students can stand against it. He will make them see that it is possible to have better customs and conditions than those of their own days which they are wont to idealize, as their memories go back to the happy years of undergraduate life. He will carry them along with him in the dangerous days of revolution when it seems necessary somewhat to break with the past and introduce changes to which their thoughts have not been accustomed. He will respond to an invitation and travel far to meet any little group which desires his presence, and cordially coöperate with any movement to erect class or fraternity memorials, and in general stimulate any practical form which their sentiment of loyalty to the college may take.

To the patrons our President will be frankly coöperative in all that affects the welfare of their children. Vicious home training is often responsible for college troubles. It is said that Jerry McAuley has stated that in his work among the lower classes of New York City he never knew a man to be permanently reclaimed who did not have a good mother. A college

may succeed in this, but it is a difficult task. It is only hopeful where President and parent will work together. Fullest information should be sent home of the doings of the students; so frequently that a message will not be assumed to mean an approaching suspension. A plain letter asking parental advice to the boy is often the most effective penalty for a misdemeanor. The boy is lazy or drifting into bad company, or has chosen his studies unwisely, or is too active in athletics or other recreation. A letter or interview asking the parent to sustain the college discipline will often avert trouble and open a new career. Of course the President must know the situation well. It is easy to give wrong impressions. A parent says casually, "How is my boy doing?" It is easiest to say a pleasant word and pass the matter by. But if he can speak intelligently and in detail it is better, and he will never for politeness sake say words of praise unless they are deserved.

To the community in which he lives our President may have no necessary obligations as President. But as a citizen, and one personally better informed and with more of the qualities of leadership than the average citizen, he has large responsibilities. It is much to his college

to have around it good sanitary and moral conditions, and the President may belong to and, if need be, head associations having these ends in view. He should give to them the wisest aid based on personal knowledge of neighboring conditions and what has been elsewhere done under similar circumstances. Such work is now so well organized and studied that there is no need to go at it blindly, and if he has not time to know it as a specialist he should know where to get the specialist advice adapted to the occasion.

Hence he will always have something of community spirit for the sake of the community of which his college is a part. If he can root out a drinking or dissipating resort, if he can influence the creation of proper housing or street conditions, if he can aid poor neighbors in finding employment or otherwise improving their lots he will aid his college and perform a citizen's duty in his locality where it may count for more than if he were in a hall of legislature or the pulpit of a church. Our ideal President will be active and intelligent in the reform work of his neighborhood.

It may be admitted that such men as we have described our ideal President to be are

rare in America, indeed non-existent. The possession of all these qualities, the combination of the man and the place, may be ideal only. But there are some that approach it in some points if not in all, and there is by a process of natural selection a reasonable measure of success in coming up to the standard in many of the colleges of the country.

There is no such official in connection with European schools of any grade as the American college President. The head of an English college has but little authority over his fellows, and his main distinction is to appear on public occasions most impressively. The head of a university is even more a figurehead. The same is true with some modifications in Germany. But in America he may be an autocrat, a wise and benevolent one, it is true, if he means to hold his position, but with powers most extensive and conclusive. His board can displace him, but while the college prospers they very seldom do. He selects his associates of the faculty, may fix their salaries and discontinue them. The college life of his students is often in his hands, and the ultimate decision of college policies frequently resides with him. To the public he represents the institution, and some-

times in his own eyes the prosperity of the college is somewhat dependent on his occupation of the post.

It is a position which possesses many advantages for the fit man. There are not the great financial rewards of the high places in other professions. The average salary of the American college President is perhaps equal to that of a third-rate doctor or lawyer, while the best situations yield only a moderate income. Against this may be placed a life not devoid of distractions and disquietude but full of solid satisfaction and opportunities for service. It brings him into contact with scholarly men who are well worth knowing. Its vacations, while not so free as those of his professors, are a welcome and well-earned relief which come frequently and last long. The recognition of his value by many an old student is often unstintingly given, and he lives in the grateful memory of many a man whose youth he has shaped. He is able to build his life into the life of an institution, sure that however long it may live and whatever changes may occur much that he has done will be lasting. Is there any better career for a man than to modify for good the life of a college, large or small? to see it grow in

his hands from chaos to efficiency, from poverty to wealth, from low ideals to high? to note the changes as they, unconsciously to most of the students, shape themselves through his quiet influence into accord with his hopes and plans? to feel the increased confidence of patrons and the community and to know that it has an honest and reliable basis of character which fears no revelations of weakness or shams? to watch the growth of a coöperative, harmonious spirit in all the elements of college interests—is not this joy enough for any one's life? Such a life of serviceableness may well excite the ambitions of a young man conscious of his powers, willing to do a man's work in the world, and to leave behind him an enduring, if modest, monument.

Perhaps the popular conception of the main presidential duty is to raise money for the college. It is assumed that he is often in the offices of rich men seeking contributions, or attending the bedsides of wealthy women of means dictating bequests in the wills. It is undoubtedly the duty of most college presidents to add to the financial resources of their institutions. That many have been selected with this object mainly in view is also true. But

there are various ways to accomplish this end. Direct solicitation is not always the most productive. One distinguished President has said that his duty was "to create a vacuum" into which money would naturally flow. To build up an institution worthy of support with certain distinguishing features which commend themselves to solid men of means is often the surest road to financial aid. To create a scholarly atmosphere, a high standard of morals, a modest, useful body of graduates, will in time secure the approbation of the public and oftentimes its pecuniary contributions. Endowments for colleges, like happiness for individuals, come oftenest as by-products. The man may best succeed who stays most at home and directs his energies to the solution of internal problems.

The successful President will have a body of alumni who will respond to requests for money. At Yale and some other places they are organized and many of them pledge themselves to give sums, often small but in the aggregate quite large, yearly to the college.

There have been certain liberal givers to colleges out of their millions. These have usually coupled their gifts with conditions that others should give larger amounts before making their

own available. Two of these—Andrew Carnegie and John D. Rockefeller—to save themselves the task of examining all cases have created trusts from which such appropriations may be made, and vast sums have gone into the treasuries of colleges directly and indirectly as the result of these investigations. The total private benefactions to the colleges of the United States for 1912-13 was about \$25,000,000. And this amount, not unusually large of recent years, is largely due to the energy, tact, and efforts of the presidents of the colleges.

The Faculty. President Hyde of Bowdoin College is reported to have expressed the opinion that if a President should be able to select yearly three or four men for his teaching force of just the right sort he would have earned his salary if he did nothing else. The trustees and President attend to the machinery of the institution, but the teachers do the work for which it exists. They meet the students daily in the lecture rooms. It is their influence and effort which determine whether the life of the college is worth while. To bring a class of young people into effective contact with men of learning and character is the whole object of the accumulated endowment, of the buildings and

equipment, of the labors of the Board of Trustees, and of the management of the President. These agencies are useful insofar as they select strong men for teachers, and supply them with the means to do their work.

When a young man just fresh from his studies is given a place in a college it is usually with the title of instructor. He is while in this grade appointed a year at a time, and his tenure may terminate at the close of the year. If he retains his place he is advanced through the grades usually of assistant professor, associate professor, and professor. The first of these is for a term of years with gradually increasing salary. The professor in the best colleges is assumed to be a permanent official with a fixed maximum compensation for his services. There are, however, in some places, even in the ranks of professors, variations of salary dependent on the qualities of the men who hold the positions. There is something to be said both for and against the plan of making separate arrangements with every man. Some professors, by virtue of their teaching or influencing or scholarly values, are worth more than others. The best of these will often have opportunities to better their conditions at other places. A

college with a moderate endowment may not be able to afford to raise all professors' salaries to a point which would ward off such competition, but may for a few. One really good man is worth several second-rate ones, and to retain even one or two of large and deserved reputation will add to the standing and efficiency of the college. On the other hand, there is a tendency to create jealousy and disunion if one man is advanced above another of the same rank.

The value of a professor is made up of various factors. Capacity to be a good teacher is one of them. Boys often complain, and sometimes justly, that the college teaching is inferior to that which they have found in their schools. Especially in the large colleges it is not infrequently the custom to fill the instructorships with inexperienced young graduates, presumably well-informed as to the subject matter, but quite unable to present it effectively, and to these untried youths is given the freshman class to practise upon. The student never meets the great men whose names and degrees adorn the first pages of the catalogue until he reaches the upper classes. Here the small college, if a good college, has a great advantage. For the full professors teach their subjects usually from the

bottom up, and the first contact of the beginner is with the best men of the faculty. A vertical rather than a horizontal division of the curriculum is arranged.

It is also somewhat fashionable among college teachers to look with scorn upon any professional training in the art of teaching. The normal schools of the country are given up to the training of teachers of lower grades, and the college man never gets into them. He does not know the literature of the profession, nor the common methods by which the trained teacher eases the strain of the first years. If he has taught in a secondary school he has learned many things to avoid, and how to do it, and his experience will count for much in the college. If not he naturally tries the methods of his own professors, from whom he feels that he has received the most, and happy is the young teacher who has been blessed with samples of good teaching in his undergraduate days, though it may be that he will not use them because, like Saul's armor, they have not been proved.

But in time, if the faculty is in him, he learns to teach. He finds himself in sympathy with his class, and by a method of his own he speaks to their conditions.

But more than ability to handle his material successfully is demanded of the college professor. He must be something of a scholar. The time when a teacher can study the lesson of his class the day before or the month before and face the young people with an easy mind has passed. He must be prepared for many searching questions, and must have at his command a large amount of literature of the subject and the thoughts of its best exponents. The degree coveted by most college teachers, Doctor of Philosophy, is supposed to give its possessor the necessary knowledge of this sort to start him in his work. From the best institutions it is the result of from three to four years' graduate work, capped by a searching oral examination and a thesis which is supposed to show some original research. Much of the knowledge gained is not available in the classroom, which is indeed the case with much knowledge in any field, but the degree is an assurance of respectable attainments which will justify its possessor in admitting his ignorance of many things without loss of prestige.

The degree is not, however, an assurance of success in every case. Many men who have more or less failed in teaching as the result of

natural defects hope to remedy their errors by obtaining the Ph. D. of a university, and starting again with new *éclat*. They may often gain the degree, for their deficiencies are not of the sort which prevent them from acquiring the knowledge and experience which will satisfy their examiners. But their old difficulties in manner or method in the classroom still remain, and a poor teacher cannot lift himself into the ranks of the first-rate by the acquisition of knowledge and the training of study. To know the early history of the possessor of a doctor's degree, however brilliant his university course may have been, is important in making the selection. His teachers, however honest they may be, are often unable to judge as to his fitness to meet the exigencies of college demands in some institutions. Natural inability to control a class or to be acceptable to it are not always overcome by further study.

The unfortunate French professor who would vigorously threaten a class to their great merri-ment, "I will kill you," "I will hang you up by the heels," and many another poor fellow whose remarks and actions were equally unwise, ought not to try the hazardous experiment of class teaching. How the old students gloat over

such weak men and the traps they have fallen into, how they enjoy their efforts to extricate themselves from an unfortunate situation largely of their own making, and how finally they become unpopular and contemned for a rash effort to break the mesh into which they have fallen, would be interesting if it were not so fatal to all usefulness and efficiency. Such men are often excellent scholars and worthy men, but they are in the wrong place.

For besides being a teacher and scholar, the ideal college professor must be very much of a man. He will need to possess the manners and feelings of a gentleman, the instincts of a man of the world, the personality of a strong character, and the sympathies and sense of duty of a devotee. He will look on his students not as so much material into whom he will instil the subject-matter of his language or science, but as pieces of humanity with many-sided interests and possibilities for whose best development he is somewhat responsible. His teaching from the narrow point of view of his subject will be more effective if he touch the springs of human nature which lie back of the intellectual operations of his students. Sometimes he may do this by a real interest in their problems which

shows itself by social intercourse and intellectual sympathy outside the lecture room. Sometimes he will gain the hearing of his class by a ready sense of humor in meeting a difficult situation. Thus a new teacher conquered his way, when the class bombarded his room with coal, by remarking: "I have been asked my salary. I will now tell inquiring friends that it is one thousand dollars, and the coal thrown in." Another man, whose disciplinary duties covered the case of students stealing ("ragging" they called it) shop signs with which to decorate their rooms, suggested to them as a Biblical motto: "An evil and adulterous generation seeketh after a sign." Again the story is told of John Stuart Blackie of Edinburgh that having written on his board, "Professor Blackie will meet his classes to-day," when he came into the room he found that some ingenious student had rubbed out the first letter of "classes." He immediately went to the board and rubbed out the second letter.

Then if a man is really worthy of respect from his learning and character his very oddities will aid him. Almost every college has some strong original character whose peculiarities are talked about whenever his old students get together,

and whose lessons are the better remembered and himself the more popular for his quaint manner or his abrupt or even arbitrary discipline.

The small college of all institutions in America is the place where a man of strong character and winning personality will have influence. He can mould not only the mental habits but the aspirations and conduct of the young people under his care in a way which the university cannot or will not do. "The ideals and spirit of this place," said in effect a professor in one of our large universities, "are represented by research. It is unfortunate that we have to do any teaching, for the research professorships are not endowed."

While the capacity for research is valuable even in a small college, no one worthy of the place would openly confess that his students were a nuisance from which he would like to be delivered. This difference is what sometimes disappoints the student upon his entrance into a large institution. A young man from a small and poorly equipped college in the far West by dint of long saving had secured enough capital to justify his migration to a large eastern university. He came with enthusiastic hopes

and dreams which he was sure would be realized. But he happened to meet a group of unambitious students, and some professors whose lectures seemed to him to be purely technical and whose attitude was unsympathetic, and at the first Christmas vacation he was met on the way home to his little Dakota college, lest all his high enthusiasms and ideals should be destroyed.

This case is unusual, for there are all sorts of students and all sorts of professors in a large university, and no one need make a mistake in his associates.

On the other hand, when the small college is manned by self-sufficient, opinionated teachers who claim to be the equal of the best, and deceive their students by the idea that there is nothing in the large associations and vast opportunities of the great higher school, it is the worst place possible for a youth with any ambition.

Many small colleges do excellent work, oftentimes the very best, for the four undergraduate years. But here their usefulness usually ends, and in an attempt to retain their students as graduates they sacrifice them to their own misplaced ambition. It is generally better after a youth has spent four years in the atmosphere

even of a good small college that he should have the company of the many fellow students in the same line of intellectual endeavor, the inspiration of different lecturers and scholars, and the enlarged opportunities in library and laboratories which he will find in a great university.

To the well-prepared man or woman the life of a professor in a small college with reasonable financial resources and a broad-minded head ought to be interesting and satisfying. If he have the spirit of a teacher and control of the situation his contact with the classes should be unalloyed pleasure. For there is nothing much more satisfactory than to feel the response of interested students who are anxious to learn and who respect attainments and character. He has also a duty in moulding the general methods and spirit of the college and the type of manhood therein developed. He builds himself into the life of the place in a way hardly possible elsewhere. Thus a great literary character can have all of his students keen to copy him in his literary spirit and studies, and they may never lose their interest in after life. A magnetic personality devoted to science will find eager followers who will retain the scientific tem-

per and influence of their master. And more than either the manly virtues of the teacher will be reproduced in generations of students who will keep sweet and strong the character of the college and make it known in many communities whither they may go.

On the other side his associations will be with men of culture and scholarship. He will find some in different fields as associates in the faculty, he will meet with his own colaborers at the annual meetings of literary or scientific men of the learned societies. He will have long vacations free from care and responsibility which he can spend in study and writing. Sometimes he can add to his income by lectures or written papers or books, and money made in this way will seem to him to have a double value. If his college is on the Carnegie Foundation list he can look with some unconcern at his small savings, for he will be sure of something for himself and wife in the days when he becomes superannuated. When he was so unfortunate as to have hoarded a little he probably lost it in an ill-judged speculation, and he finds at last that he is not a financier, and if he ever has more to invest he puts it into trust funds which yield 4 per cent. and cause him no concern.

But the professor has larger duties than to his classes and himself. He is one of the governing forces of his college in dictating its policy and methods. As a member of the faculty he will attend its meetings and take his part in a discussion of the problems which come before this body and in service on the committees. Some professors are almost useless in this sort of work. Their judgment is unreliable and their executive capacity quite limited though they may succeed in the classroom. It usually happens that this general work, by a process of natural selection, drops into the hands of a comparatively small number of men whose personal qualifications make them efficient, and this efficiency should count something in determining their remuneration. In large and complicated institutions the labors thus thrown on a few men, especially when the President is of the sort which demands many changes, improvements, or adjustments, is a serious matter. It is a frequent complaint that certain professors have to give a large amount of time to general work, yet this is quite as much a part of their necessary duties as carrying a class through the intricacies of a language.

Faculties usually meet weekly, fortnightly,

or monthly to discuss college affairs. The attitude of a professor should show a willingness to listen with open mind to the views of others, to take part in the deliberations, and to accept and carry out the decisions of the majority. There was once an old professor who if the discussion was not to his liking would turn his chair toward the wall, to indicate his non-responsibility for the results. He may have been right, but this position can hardly be defended in an effective governing body.

It is usually unfortunate to bring individual matters of discipline before faculty meetings. Perfect justice and consistency of action will not always result. A disposition to leniency will often follow one of severity, dependent on the temper of the body or the effect of an influential speech. Such questions need the balanced judgment and impartial hand of a skilled disciplinarian, who will accept the responsibility and is willing to take the consequences.

The Alumni. It is one of the most pleasant features of the American college that the alumni retain such affectionate loyalty and spirit of coöperation with their alma mater. They rejoice in its success and aid in its development. To have been a member of its student body is

often sufficient introduction to its members in a strange city. Local as well as general organizations are formed for social and helpful purposes, and dinners are eaten indefinitely where toasts to its prosperity are freely responded to and plans for its growth are discussed and arranged. Much of this is purely sentimental, but it is rather fine sentiment in many cases. It is not nearly so strong in the case of a secondary school or a professional school. In the latter case there is something of the feeling that as its purposes are confessedly mercenary, to prepare the man for earning money, there is not the same room for sentiment as when the object of the institution is to build up the man to perform all the duties of life.

The faculty usually in the person of the President is invited to attend these gatherings, to explain the progress of the college during the preceding year, and stimulate and direct the sentiment into channels profitable to the college. The graduates may be urged to increase the attendance of the college by direct effort, to aid athletics in reputable ways, or to subscribe to any current effort to improve its equipment. Some of these suggestions are usually acceptable and responded to cordially.

It is, however, more often in sentimental or recreational lines that alumni aid is secured than in serious discussions regarding the fundamental policy and improvement of the college. The dinners are social occasions where old days are relived, old comradeships reviewed, old jokes revamped, and attempts at witty speeches, often successful, indulged in. If a serious attempt is made to aid the finances, the argument is put forth that "the college" ought to provide for its own intellectual and spiritual needs and that alumni loyalty should show itself in furnishing facilities for games, fraternities, and other enterprises which affect the fringes of college life.

This program need not be objected to insofar as the positive side is concerned. These outside activities need encouragement, and the funds of the college are to this extent relieved. It often happens, however, that the more serious and scholarly members of the alumni are not interested. The dinners are left to those who enjoy the fellowship and whose undergraduate career may not have been the most successful. If the alumni members as a whole are to become important factors in college management, they must as educated men thoughtfully and impartially study its more profound and important

problems as bearing on the higher life of its students, and render their contributions toward their solution. It should be that men with a broad education to start with and with large experience in professional, business, or public life should be able effectively to give to trustees and faculty suggestions which would be highly illuminating.

Sometimes they have confused the situation. In not a few colleges, by the unsportsmanlike purchase of "ringers" and the encouragement of doubtful methods of play, with the watchword "anything to win," certain alumni have brought discredit on their college and thwarted the efforts of the faculty to secure honest games and the exaltation of scholarly ideals. They do this on the plea of loyalty, but in the long run it is serious disloyalty.

Notwithstanding these blemishes the alumni association is capable of much good, and in many cases has a most beneficent influence. Whether it is wise to introduce into the governing boards any large elements whose responsibility is mainly to the alumni as now organized and conducted, and whose duty may be construed by themselves to consist in being agents for the extra classroom activities of the students may be doubt-

ful. But that boards should seek among their alumni many members to fill vacancies is not open to question.

The function of the students in aiding in the management of the college by self-governing associations and otherwise will be discussed in a following chapter.

CHAPTER III

THE COURSES OF STUDY

THE curriculum of the college is based on the work done in the preparatory schools. How to test this preparation in a way satisfactory to both school and college is one of the unsolved problems of education in the United States.

Prior to the Civil War, when the conditions of admission to college embraced certain Greek and Latin authors and some arithmetic, and not much else, it was a comparatively simple matter. The instruction was in the hands of private tutors and academies whose obligations to fulfil the function were so fully acknowledged that no confusion resulted. They prepared for a set of examinations, nearly the same for all colleges, and had no distracting duties. Two elements combined to change these conditions: One was the great increase in the subjects of study which were variously selected by different colleges and consequently required special

classes in any school which prepared for more than one college. The other was the growth of the public high school, which had to meet the circumstances of its patrons and would not be satisfied simply with the college demands. In time the first of these elements became so serious even in schools that made college preparation their principal or exclusive task that relief had to be sought. The variations were slight, but the colleges each insistently demanded its own authors and sometimes textbooks, and separate classes had to be formed in the upper school years for each.

This has been largely remedied by coöperation among the colleges. The requirements for admission in English are now by joint action made the same for all high-grade colleges, and the schools can keep their classes intact in this subject. Nor are the variations, while still somewhat perplexing, nearly so great as formerly in other subjects. Moreover, by a system of electives, it is possible to satisfy varying demands. Thus it is usually possible to choose one of the several sciences, and while the list is not the same in all colleges, the same science can usually be found on several lists and taught to the whole class. The colleges owe to the schools to

remove whatever just causes of complaint still exist, and unify their requirements.

The high school problem is more difficult of solution. The college complains that the education here is superficial, covering many subjects lightly, and not adapted as a basis for serious after study. They generally also insist on more language attainments than many schools wish to give, and refuse to accept subjects like bookkeeping, manual training, and domestic science as satisfactory for their purposes. These are, however, loudly called for by the patrons of the public school, and with increasing emphasis as time goes on, and the demand is becoming insistent that they shall be admitted to some extent as making up the necessary units required for admission to college. Many youths do not decide to enter college until some time during the secondary school course, and their plans are delayed by the omission of languages and the substitution of other subjects which are not on the college lists. The request in its baldest form amounts to this: that any subject seriously taken in school should be accepted at its proper valuation by the college, and that simple graduation from a good high school should be the only prerequisite for entrance.

To this the colleges reply that many of these subjects, useful though they are and perfectly proper in their place, have no relation to college subjects, do not prepare for them, and hence cannot be continued. This is claimed not only as to content, but also as to the sort of discipline needed to fit the college student for his work. Especially they say that foreign languages, which are essential to higher education, cannot be so satisfactorily mastered in mature life and should at least have their elements obtained during school days. The knowledge of these languages is not only practically useful, but gives a mastery of words and ideas essential to the scholar, and students of college age have neither the time nor the facile mind to begin them.

The difference will probably be settled by having two sorts of college or of courses within the large colleges. One sort will adhere to the old idea of education of a general and cultural sort, the other will accept the products of the vocational work of the schools and add to it. Evidently there is need for both in our system, but it should not be expected that all institutions of higher learning should strive to satisfy both sets of demands.

The minimum amount of knowledge pre-

scribed by the Carnegie Foundation for the colleges which it places on its accepted list is fourteen and one half units, and a unit is defined as "A year's study of any subject in a secondary school constituting approximately a quarter of a full year's work." It is assumed that there will be daily recitations four or five times a week for from thirty-six to forty weeks.

The four years of high school work might therefore cover sixteen units, but one or one and a half are allowed for necessary reviews and examinations. This definition and the resulting practice have been adopted by many of the educational associations of the country and by nearly all the better colleges, and may be said to express the standard of development of the college beginner.

The tendency among the colleges is to allow more latitude for the schools in the subjects required for admission. In Stanford University and Clark and Reed Colleges nothing is stated, but candidates are given full freedom. Many others allow freedom for a fraction of the list. Still more after requiring certain studies present a list of electives from which selections may be made. English, mathematics, a foreign language, and something in history or

science are most often prescribed. The High School Association has asked that only two units of modern languages be insisted on, but most good colleges now demand from three to six. The association has also asked that in special cases no foreign language or no mathematics be required, but this has been conceded by very few colleges.

Even in the colleges which are the most rigid, however, there is an increasing tendency to weigh the general preparation of the student as indicated by principals' reports and general impressions rather than to insist on every detail of the announced subjects.

Various methods are in use to test the proficiency of candidates who wish to enter college.

One is by accepting school certificates and relying on the statements of principals as to the quality of the preparation. This would seem to be the natural way. Education should go on naturally from one grade to another, as it does in Germany, and the school tests at the end of the course should be sufficient to satisfy the college. In Germany, where there is a rigid organization, all those who finish the course in the secondary schools have a nearly similar preparation, and the state supervises the whole system.

In America there are state systems of varying efficiency, private and denominational schools held to no responsibility, and in most states no efficient examinations of the schools to test their ability to do the work they profess to do. Hence the indiscriminate acceptance of certificates from all sorts of schools is sure to launch upon college work a host of unprepared freshmen. So anxious, too, are many colleges to increase their numbers that they encourage, rather than otherwise, the reception of such students, and if too weak to do the work they are called special or partial or conditioned students. This reduces the value of the college teaching to those well prepared and necessitates doing elementary or otherwise inferior work.

To do away with these disadvantages the most of the states with state universities make a periodic investigation of the high schools, and accept certificates only from the fit ones. Many New England colleges make up from the college records a list of schools from which satisfactory candidates have been received, which list is revised from year to year, and refuse certificates from others. A similar movement is in contemplation in the Middle States. Some colleges which would not claim allegiance to any of

these groups profess to make their own inquiries and form a list of accredited schools. But with all these safeguards there is no doubt that the certificate system is greatly abused in many places, and is prized as a means of increasing numbers rather than selecting proper material. The fault lies mainly with the colleges for this perversion of a theoretically reasonable plan.

Both school and college suffer. The school, because one great stimulus to hard work is removed when every weakling is readily promoted; the college, because the classes have such large groups of poor students that the instruction has to be modified to meet their needs. Another year of preparation would be better for both, but this would risk the loss of numbers to some colleges and a competitor might reap the benefit, and so the colleges in this as in other ways underbid each other.*

Varying certificates are demanded by different colleges, and this is a matter which needs

*"It is still true that the majority of institutions of the United States bearing the name of university or college take every student that they can get, quite regardless of their academic qualifications."—Dr. Pritchett in Carnegie Foundation Report, 1913.

"A principal declined to certify a boy in a single subject, but added that he was 'a good boy' and had spent four years in the school. The boy was accepted by the college without examination and the college was accepted by the Carnegie Foundation."—W. T. Foster, "Administration of the College Curriculum," p. 315.

unifying. But they generally require the grades in each subject, the amount of time given to recitations in each, and an estimate of the candidate's worth intellectually and morally. Sometimes only a diploma of the school is asked for.

The other method of admission is by examinations conducted by the college. This is applied to such students as cannot bring the proper certificates, and by a few colleges to all applicants. So far as known the only colleges requiring collegiate entrance examinations of all candidates are Harvard, Yale, Columbia, Princeton, Bryn Mawr, and Haverford, and two or three technical schools. This method is well organized by the College Entrance Examination Board which has its headquarters in New York. The questions are prepared by committees in the various subjects, composed of teachers, some from the colleges and some from the secondary schools. The answers are inspected by several examiners and are marked according to merit. The results are given to the candidate and also to the college which he aspires to enter. The college can then make its own standard of admission and reject as it thinks proper. Practically all colleges will accept the results in lieu of their own systems of admission. Each candidate

must pay \$5, which covers the expense. In 1913 there were 4,159 persons examined and examinations were held in 170 places scattered over the United States and 25 in foreign countries. Three fourths of the whole number of candidates came from the New England and the Middle States. The questions being checked by several specialists on each subject are supposed to be free from the peculiar ideas of certain teachers, and to contain only such matter as every boy or girl who had satisfactorily studied the subject should be expected to know.

There are several weaknesses of the examination system by individual colleges frequently urged. An examiner has distorted or peculiar ideas of the relative importance of special parts of his subject, and these peculiarities are reflected in his papers. Or if made by different teachers they vary from year to year in difficulty. Or an account of special nervousness or temporary ill health of some applicants they do not constitute a fair test of actual knowledge and mental power. Certain experiments covering a number of years seem to indicate that there is not much force in these objections, but that the relative standing of boys at entrance in a college which gives proper consideration to the

preparation of its papers agrees very closely with their relative standing at the end of their freshmen year. With girls there is probably more variation, due to excessive nervousness in some cases.

But by whatever system the tests are applied, it is within the province of the college to accept unprepared students, and many of them do it. In many recent years the students conditioned on one or more subjects in Harvard, Yale, and Columbia have constituted one half or more of all the freshmen. These conditioned men are expected to carry on their regular work, and, as best they may, also bring up their deficiencies. That is, the students least well-prepared are given extra duties to perform. The result in many cases is slovenly work.

The fact is that there are many indications that our school system in general has been content to cover much ground without the reasonable thoroughness which a really good education would demand. If one would judge from the results in one college or university, the cause might be assumed to be local or perhaps temporary. But all over the country and for many years the same story is told, and it applies to primary, secondary, and collegiate education.

At West Point and Annapolis boys come up

for admission from every congressional district in the United States, and are examined on elementary subjects. Colonel Larned, in the *North American Review* for September, 1908, tells the story: "The examinations are written and abundant time is given for their completion, even for those of inferior capacity and preparation. Out of 314 candidates who attempted the entrance papers in March, 1908, 265 failed: 56 in one subject, 209 in two or more subjects. The average attendance at high schools was three years and eight months. One hundred and thirty-five had college education of one year or more." Of 219 examined at Annapolis in 1913, 46 passed.

Reports of another test now come to us from England, which tells the same story of lack of thoroughness and capacity for the hard work on uninteresting subjects needed for the higher triumphs of scholarship.

Every year two students from each state may be at Oxford University as Rhodes scholars. They are selected by something of a competitive test, and if not the best are usually among the better scholars of the colleges. Most of them are graduates. The Oxford tutors in large numbers have given testimony as to the quality of

the education received by the Americans in comparison with that of their comrades from England and elsewhere.

While they do not all agree, a few quotations will show the trend of many of them:

"A has done well in athletics and is a distinctly popular man in college. Reports about his work are fairly satisfactory. But he is like most of these Americans, rather a dilettante, and does not care very much for the grind."

"Our American scholars seem inclined to drift from one subject to another, taking a bird's-eye view of each and resting content with that."

"E is an intelligent man and had no difficulty with the ordinary examinations; but his knowledge was vague and he had great difficulty in expressing himself fully or clearly or precisely. That is the general impression I have gathered about the American scholars—that they have a general knowledge, but have been taught nothing very precisely."

"I think that their training in America has encouraged smattering in a large number of subjects."

"They at first find the Oxford system difficult, for the double reason that they are expected to get up a subject thoroughly, and are

tested by an examination much longer and more severe than that which they have been accustomed to and on an extensive range of work some of which has necessarily been done a considerable time before the examination takes place."

Making due allowance for any English prejudices which may exist, these men put their finger on a weak spot in our schools and colleges alike—the tendency to superficial interest in a variety of subjects and to avoid the thorough work and hard grind necessary to know essentials well, from the multiplication table to the grammar of a language or the severe analysis of a science. They lose not only a solid basis of knowledge upon which to build, but they lose also the ability to concentrate for days together upon the heavy details of any study, and so become in the best sense scholars.

It is with this material undrilled that the college professor finds himself confronted when he first meets his freshman class. Especially in the effective use of the mother tongue in speaking and writing is there gross deficiency, and when a youth grows up in an illiterate family and the school instruction is not very good, all the college efforts to secure a respectable, not to say elegant, English style are often

unsuccessful. English, therefore, constitutes a considerable part of the requirements of a college course. It is often a required subject in some form through all four years, nearly always through one or two. Some colleges which accept certificates in other subjects demand examinations in English, thinking thus to bring more pressure on the schools for thorough work. Much of this weakness is due to the peculiar opportunities which America offers to any boy, however lowly in birth or fortune, to find his way into a higher institution of learning.

The old system of Greek, Latin, and mathematics, with a sprinkling of science, philosophy, and literature, made the problem of the college curriculum very simple. But few teachers were needed. With the method of hearing recitations to test the fidelity of the study of a textbook a professor could work many hours a week. No expensive laboratories were required. A modest library sufficed. Classrooms were barren of superfluous furniture or decoration. The main machinery was a man, a book, and a boy, with enough of a house to keep out the storms.

But the enlarging field of knowledge could not be satisfied with these simple conditions. Laboratory science demanded great expendi-

tures. Specialists who could keep up with rapidly developing subjects could not teach all day and in a great variety of fields. Settees gave place to chairs, and the honor of a professorship and the sense of duty performed were no longer sufficient compensation for scholarship gained with much expenditure of time and effort. The text-book and a few cyclopedias and dictionaries no longer sufficed to meet the demands of inquiring students and exacting teachers. The lecture system needed many authorities to supplement the notes taken by the hearers, and with the development in the community of the artistic sense the plain buildings and bare equipment of earlier times gave place to more elaboration and adornment.

But the most striking change was in the curriculum. Every student could not study everything which clamored to be admitted into the college course. All were not benefited by the same subjects, nor did their work in life seem to be advanced by the same regimen. Some adaptation was necessary to satisfy the individual requirements, real or supposed.

Harvard was probably predisposed toward the free elective system by the pioneer work of George Ticknor and others early in the nine-

teenth century. But reactionary movements were also active, and it was not till the advent of President Eliot, in 1869, that real progress in this line was made. His inaugural address strongly recommended it. "The college proposes to persevere in its efforts to establish, improve, and extend the elective system." This pledge was so fully carried out that in a few years any student any year could select from an extensive list any subject he preferred, limited only by the conflicting positions of subjects on the daily program.

But Yale was conservative. She could not keep the new subjects out of the catalogue, but she insisted on a large proportion of the tried trio of Greek, Latin, and mathematics in the earlier years, with a limited choice later. The smaller colleges, dependent on whether radicalism of the Harvard type or conservatism as voiced by Yale was in the ascendant, became divided along the lines of elective or partially non-elective courses. The most of them, partly from the trained conservatism of the faculties, were in accord with the Yale leadership.

In the discussion which followed, it was said against student election that it produced a desultory choice, from which no real education

was obtained, and no available knowledge of any topic was secured; that the ease of examination, or the time of day assigned for the class to meet, or other equally unworthy motives, determined the selection in the case of many aspirants for comfortable lives. For it, it was claimed that it gave the opportunity for each student to have the work best fitted for his temperament or peculiar needs in after life: that the classes composed of those specially drawn to the subject were far more effective and inspiring; and that the necessity to make a study attractive and useful, in order to obtain a good list of the better students, put the professor on his metal and weeded out the dry and incompetent men from the faculty.

These arguments on both sides had a large share of truth. To obviate the difficulties and retain the advantages the "group system" was designed. The most effective early advocate of this system was Johns Hopkins University. The theory of it was that work should be concentrated along certain lines leading to definite ends. The election should be of courses rather than single studies. The curriculum was divided into courses in classics, in literature, in history, and economics, in preparatory medical

studies, and so on. Once a course was chosen, there was an obligation to continue it through the years, though some time was allowed for free electives outside the course. The following representative group system is taken from the catalogue of Bryn Mawr College:

REQUIRED STUDIES

Greek or French or German, five hours a week for one year, when this subject has not been included in the examination for matriculation. Those students, however, who wish to omit Greek may substitute for the required course in Greek the minor course in Latin.

English, five hours a week for two years.

Philosophy and Psychology, five hours a week for one year.

Science, five hours a week for one year.

Science, or History, or Economics and Politics, or Philosophy, or Psychology, or Mathematics, five hours a week for one year.

Two Major Courses, of five hours a week for two years each, constituting one of the following Groups: any Language with any Language; Latin or Greek with Ancient History; Comparative Literature with English, or German, or Italian, or Spanish; Ancient History with Classical Archæology; History with Economics and Politics; Modern History with German, or French, or History of Art; Philosophy or Psychology, or Philosophy and Psychology with Greek, or English, or Economics and Politics, or

Mathematics, or Physics; Philosophy with Latin or Psychology; Psychology with Biology; Classical Archæology with Greek, or Latin; History of Art with French, or German, or Italian, or Spanish; Mathematics with Greek, or Latin, or Physics, or Chemistry, or Geology, or Biology; any Science with any Science.

Free Elective Courses, amounting to ten hours a week for one year, to be chosen by the student. It should be noted that a single study may be taken as a free elective, without electing the group that includes it, and any courses open as free electives may be chosen without taking the remainder of the minor course of which they may form a part.

Against the group system it is urged that in many cases it is too inelastic: that there may be certain students who are compelled by the conditions to load themselves with subjects, and omit others, which militate against well-considered and reasonable choices. It is not always found satisfactory in meeting such demands.

But there seems to be developing out of the chaos of existing curricula certain general principles. The main one is that a college course of study should have some central feature or features carried on for three or four years, which should leave the student fairly well informed and interested in some line of work;

and subsidiary to this that other more or less related studies in varied departments should broaden his view of the intellectual field in general. "Everything about something, and something about everything," is an exaggerated expression of the idea. Harvard has recently modified its elective system to require both concentration and distribution in this sense, to avoid narrow specialists on the one hand and discursive superficialists on the other.

Probably more colleges have adopted a plan perhaps not very logical but which seems to meet the requirements of the situation. A large part of the freshmen year is compulsory and consists of English, two foreign languages, and mathematics, with probably a choice within a small group of other studies. As the student advances he finds less requirement and more of election until the senior year, in which the field of election is almost entirely unrestricted. But it is required that in making his election one or more subjects shall be required through two or three upper years of the course. While this is neither the group system nor the system of free electives, it seems to combine certain good features of both and to adapt itself to varying needs without the sacrifice of consist-

ency. The Haverford curriculum may be used as illustrative:

		HOURS PER WEEK
<i>Freshman Year</i>		
English		3
Two from	{ Latin Greek French German }	8
Mathematics		4
One from	{ Chemistry Physics Engineering Government and History }	3 or 4
Physical Training		2
<i>Sophomore Year</i>		
English		2
History and Economics		3
One of the languages taken in Freshman year ..		4
Two from	{ Greek Latin French German Biology Physics Chemistry Mathematics Engineering Biblical Literature }	8
Physical Training		2
<i>Junior Year</i>		
Psychology and Biblical Literature		3
Elective courses		12
<i>Senior Year</i>		
Ethics and Sociology		3
Elective courses		12

It is required that for the A. B. degree Latin or Greek shall be studied for two years after entrance, that one three-year sequence and two two-year sequences shall be taken after the freshman year, and that certain other limitations to free choice shall be observed.

It is largely conceded that the boy just from school is often unable to choose wisely. The results are haphazard. It is also probably true that the years of his secondary school life are not sufficient to give him that broad training on which specialization may be profitably based. After he has found his bearings and his bias, has learned something of the professors with whom he is to work, and the subjects which will interest him, and is more near to a determination of the work of his after life, he may well exercise his own judgment, if he is earnest and ambitious, in his choice of courses. Hence the early requirements and the later liberty.

It is a great pleasure and profit to both teacher and student to have no one in the class but such as have chosen the subject as the result of interest in it. If all students could wisely select and were governed by reasonably good motives, such as the character of the subject or the professor, their own interests and qualifications, and preparation for serious duties in after life, the free elective system would be admirable. But some in every college have lower motives and some have not the experience or wisdom necessary to attain the ends

for which they strive. Hence some limitations or advice is desirable, and many colleges have advisers in the faculty to whom the schedule must be submitted before it becomes valid. These advisers are also expected to keep in touch with the student's progress and lend him such general encouragement and instruction as may be best for him.

This has been elaborated more fully than elsewhere in the "Preceptorial System" of Princeton College.

The preceptors are a body of scholarly men who meet the students in little groups to give advice and test the faithfulness and accuracy of their work. They assist more especially in the "Reading departments, history and politics, art and archæology, and the languages." Lectures are given in these subjects by the professor, but the main work is a course of reading prescribed by him. The preceptor must see that this is done. The student reports to him one or more times a week. These conferences are composed of from three to six men, who meet informally. The preceptor ascertains how intelligently the reading of the student has been done, and the student asks the questions which have been suggested by his studies. In

this free conference a better understanding results with both parties. Unless the preceptor certifies to the character of the student's work he is not permitted to enter the examination. The main purpose of the system is to substitute for the tasklike recitation and examination system one which will draw out the spontaneous and continued interest of the student, and insure his intelligent comprehension of the topic which he professes to consider. Bowdoin College in Maine has adopted a similar system. Its President describes the result. It has been introduced in the teaching of "ancient, modern European, and American history; European and American government, and English literature. In these courses the class is divided for the third hour, not into quiz sections of twenty or twenty-five, but into conference sections of five or six. A quiz section is merely a small class, and its aim is to show the instructor what the student does and does not know. A conference is a group of individuals: its aim is to show the students how the instructor thinks and feels about those aspects of the subject in which the individual student can be induced to take a personal interest. It costs double in money, time, and labor; but bears fruit fourfold in

vitality, responsibility, and scholarly ambition."

In the large colleges the subjects most chosen by the students are English, history, economics, modern languages, and philosophy. In the smaller ones, due probably to the influences of the stronger professors, a larger proportion of classics and mathematics is elected. There is a wider field of choice open in the former case, and more required work in the latter. The reading subjects which are most popular may be of highest value if pursued with an earnest desire to probe the matters to the bottom. But they are also susceptible of very superficial work. A class may be lectured to, may cursorily read many authorities, and may pass an examination by the aid of general intelligence and some imagination without having received much but information from the process. The students may not have learned to think or reason accurately or to do hard work, except for a little time just before the examinations, or to have secured any real training or power. Yet their deficiencies may not be sufficiently serious to justify a failure to be passed.

The mathematical and linguistic training is

more definite. A problem in calculus is either solved or not solved, a translation of Tacitus is right or it is wrong, or if there is a mixture of the two the proportion of right or wrong is pretty easily determined. It is not a matter of bluff on the part of the student or of difficult judgment on the part of the professor. It cannot be gotten except by labor, often long-continued and severe labor. The successful man must reason and think, otherwise he cheats or fails.

It is not necessary to assume that the subjects are chosen by most college students because they are capable of being handled without serious effort. Most students are earnestly desirous to secure from college life the greatest possible benefit for their future duties. The connection between English and success in life is much more direct and obvious than with astronomy or Plato substituted for it. The problems suggested by history and government or economics have much closer relation to the interests of the community in which the young man will live than the problems of higher mathematics. He thinks about these things from the environment of his daily life and is drawn to them by the talk of his friends and associates. It is

quite proper in many cases that he should make them his major studies.

Moreover, these subjects involve the sort of judgments one has to make in the problems of everyday living. In mathematics one thinks along in a straight line. The conclusion comes from the premise without a shadow of doubt. There is only one right result under the circumstances. In the questions that arise in the study of economics or history or government, different minds will fairly come to different conclusions. There is judgment to be exercised, not the inevitable Q. E. D. Life is not all right or all wrong, but it is such a mixture that only a wise man can generally do the best thing. The sort of training which develops this capacity is greatly valuable.

Then the choices are determined by the future career intended to be followed. A few men will encourage the idea that the college subjects should be selected as far as possible out of the line of the profession. By this means a broader outlook upon life will be secured. The specialty will come later and the lawyer or doctor will be more of a man because of the solid general training he has received before he narrows himself to the vocational habit and

limitations. The spirit of the professional school is intense but not broad. The ostensible purpose is to prepare to make a living, and nothing interests a young man more than this. He talks of its questions at meals and leisure moments to the exclusion of all else. It is a notorious fact that the work of such schools is more severe and purposeful than the average work of an academic college. But the atmosphere of a college for a reasonably earnest student will develop qualities, both intellectual and social, which he will not find elsewhere.

The great majority of our college students do not take this view when they choose their electives. With some it is a question of finance, for the schools of medicine and law make such serious demands in the way of preparation that the college time must be utilized. So the medical student will elect biology and chemistry and physics; the intending lawyer will want history, economics, and such law as he can find in the curriculum; the minister will want philosophy and sociology; the business man will find, as does the lawyer, something which will bear upon his future life in economics and commercial law, and the teacher will follow the studies which he proposes to teach; while all can

find in the modern languages material which he may profitably use afterward.

In such considerations the classics except for a few teachers will find little place, nor will mathematics except for the engineers, and they are usually not in the academic college. Hence the loss in numbers of the devotees of the old studies. As the tendencies of American life have become more utilitarian and less cultural, the sustenance which made the college graduate of a century ago is having its effect upon a small minority only.

An investigation made in 1913 in about fifteen of the better colleges indicates that, roughly speaking, mathematics and science occupy one fourth of the time of students, languages one fourth, and English history, philosophy, economics, sociology, and kindred subjects about one half.

But more important than the studies chosen are the men who teach. There are those whose personality is worth feeling whether they talk of economics or Greek, chemistry or art. They cannot hide it under a mass of scholarly detail, and the student comes from their influence inspired and enriched either intellectually or morally or both by the power of the

man behind the subject. It is quite worth while to know the teacher before making an election. In the small colleges there is often one man, and sometimes more, who by virtue of his quality dominates the thinking of the college. His classes are large, whatever the subject. He influences the lives of the young people in a way that is permanent. He becomes an incarnation of culture or character among generations of graduates, and stories are told and retold, growing better through the years, of his characteristic sayings or doings. Such men are less likely to become heroes in the large colleges, partly because no one man stands out from the others, partly because it is not good form to recognize hero worship.

The traditional college course is one of four years. In earlier days when boys entered at fifteen or sixteen and the requirements were of the grade of the present high school (except as to subject-matter) the four years' course was quite reasonable. But since the age of entrance has been raised by three years, there have been many demands for shortening the required residence to conform to the three years of the English and German universities. Those students who wish to take a professional course after gradu-

ation must wait till they are nearly thirty before much remuneration can be expected.

There is no doubt that if our secondary schools would make the demands of those of Continental Europe of hours per day and days per year spent at study, had skilled teachers, and some elasticity in rules of promotion for good students, that from one to two years could be saved from the course. Whether the social and athletic education of our boys is worth the loss of time from study will be differently judged. But it would seem quite possible to admit to college at seventeen without lowering the standard. Again it may be possible for the college courses themselves to allow more elasticity, and permit the better students to finish in three years. This has been done in a few colleges. More often a combination with the professional school has been effected by which the first year in medicine counts for the last year in college. This is only possible in universities, and to substitute for the senior year in college with all its glorious possibilities a course in elementary medicine would require great financial necessity to balance up the loss.

Hence the colleges are holding to the four years' course, partly because they do not wish

to lose one fourth of their students, partly because it is the custom, and partly because it ensures to at least a small portion of our people the broadening training of scholarship as a preparation for life's duties.

Is the present college course of study producing the sort of men America needs? A democracy needs leadership, and leadership of a peculiar sort. That the graduates fill the high places of government and the professions and all scholarly pursuits far out of proportion to their numbers is proven by many statistics. At the last presidential election the three leading candidates were graduates of Harvard, Yale, and Princeton respectively, and while they do not always monopolize the high offices in this way, three fourths of the holders of them, since the government was formed, have been taken from the meagre 2 per cent. of college alumni. A man's chance of high preferment in public life is fifty times better if he has back of him a college degree and a college training. By an investigation of the little biographical dictionary of living American's, "Who's Who in America," it appears that the sort of distinction needed to have one's name printed there is vastly increased by the college experience. College

men appear greatly out of proportion to their numbers as compared with others.

The benefit of such training for doctors, lawyers, and for all intellectual occupations may be easily shown by a similar analysis. But there is some feeling against college graduates in the minds of many business men who have never had the training themselves. It is said that they are too old to learn, and too wise in their own eyes to take advice and be good subordinates at the start. On the other hand, many bankers and business men seek them, and grant them rapid promotion. They show, according to these men, stronger powers to grasp the real meaning of the problems, are more progressive, more gentlemanly, and more able to meet competition and steady the lines of development. There are no large statistics to prove either point, but one gets the idea from many conferences on the subject that in any business where trained mental powers are useful the college man has the same advantage that he has in law or medicine.

But the simple fact of going through college and receiving a degree will not produce this result in every case. There are plenty of graduates who have found a low level in some small job, who are unfitted for promotion and will

never receive it. These are they who have either very limited intelligence or have wasted their time and depended on coaches to put them through the examinations. It is a just reflection upon the methods of some of our large colleges that such a career is possible.

A set of statistics gathered with some care at Harvard indicates that success in earning high marks in college and success in after life are closely associated. The class of 1894 was taken for examination fifteen years after graduation. Three unprejudiced judges were asked to select the "successful" men. They found twenty-three, and these were compared with twenty-three others taken at random from the same class. The former had 196 A's, the highest mark in college, against 56 of the latter. They had 33 D's, the lowest mark for passing, against 75 of the latter.

Another test made by President Lowell showed that the honor men in college also led in the law and medical schools. From these and other indications it is pretty certain that the popular notion that high marks are no indication of promise of after success is not correct. The same qualities which bring one bring the other.

Insofar as the statistics have a bearing on the sort of studies which precede success, the advantage lies with the classics. In the case of the class of 1894 test, there were forty-nine of the "successful" men against thirty of the others who had elected Latin, and forty-three against eighteen who had elected Greek. In English and in German there was a slight preponderance, while in the sciences and history the random men outnumbered the others.

It goes without saying that "success" would not always or usually be measured by a mercenary standard. To attain high rank in a profession, or an honorable prominence in public life, to have written treatises of worth and usefulness, would be some of the elements in the selection. Even here there might be much room for judgment. Many men of private worth and inconspicuous usefulness who had not held office or published books might never find a place in "Who's Who," or receive serious consideration by the judges. But with all the limitations proper to be considered it still remains evident that colleges are making leaders, and that in general good students do better afterward than poor.

But the question recurs whether the course

through which our college students pass is the best for those who are to be the leaders in a democracy—whether the leadership is as positive and courageous and intelligent as the time demands. This is partly a moral question and partly an intellectual one. It is a matter in which the course of study is only one of the factors.

Among the common people of America there have been varying definitions of a democracy. To many it has meant a sort of equality gained by repressing those whose abilities were above the average as well as elevating those who were below. It has been the idea to create intellectual, as well as social and financial, equality. In the days of the excessive "democracy" of the Jeffersonian era it meant equality of wages. The judge or the senator needing only good common sense should have his dollar a day as the laborer had. Sometimes it meant shabby clothing for those who could afford better, or doing work which cheaper labor might better do. In our schools it has often, we might say generally, meant paying special attention to the lower end of the class, on the assumption that the upper end could take care of itself—and so it could if the passing of examinations were the chief object of education. How many

uncommon men have had their ambitions stifled and their aspirations dulled by a strictly graded system in school or college which tied them to the dead weight of mediocrity or stupidity, no one can estimate. They have needed direction and stimulus, but the teacher has been so busy getting the tail end through the tests that there has been no time to enter into the problems of the bright youth. American education succeeds as that of no other nation perhaps has done in creating a strong, self-respecting, well-informed, independent, common man, with all the virtues and limitations which the common man in mass has. He is urgent to right wrongs by the most direct, if not always the wisest, methods. He has prejudices against the unusual which are hard to remove. He fights his battles bravely by methods which are sometimes suggestive of the man "who was so furious against monarchy that he would not wear a crown even to his hat." He is slow to accept the experience of others and tries out problems by means which have often failed in the past, and which more knowledge would induce him to discard. Yet because he is sincere and honest and brave and intelligent he accomplishes real progress even if some-

times blundering and spasmodic. If with this prevailing intelligence could be combined a hearty respect for well-trained leadership and the development of systems which would create such leadership the efficiency of American education could not be questioned. This is the problem of the American college.

One of the qualities necessary for influence in a democracy is the ability to think effectively and to reason accurately. A college which does not secure this result with its best students is a failure. But the way to learn to think is to think, and a study which does not encourage thinking, but simply memorizing or pleasant reading or intelligent listening, will not make thinkers. They are to be trained by the severe application of their own mental powers to some worthy subject, and not otherwise, and a test of the value of any course will be its efficiency in this way. Interest may come, indeed will come in time, and the value of the study will be increased if the student is so absorbed with its content that he gives to it with enthusiasm his most strenuous mental effort. Its value will not be lost, however, even if he has to force his mind to work against strong temptations to the contrary.

All studies will yield this discipline if prop-

erly pursued. With some, however, it may be evaded and still the conditions of the college as to marks satisfied. It is quite possible in any of the reading subjects for an intelligent youth to listen to the lectures, read the authorities, and write somewhat luminously for three hours on the examination questions without any serious thinking, and the temptation to do this and nothing more is even for a creditable student often too strong to be resisted. It is more difficult in mathematics and classics with their more definite requirements and more individual recitation tests to have even moderate success in this way. Of course coaching on a text-book or a pony in translation will go some distance, but these fall to the ground in the face of original problems and sight translation. This may be an explanation of the greater "success" of the classical men in the Harvard test.

It is of course quite possible for one to think most seriously and effectively over the questions of history, of literature, or of economics. Indeed these subjects when in the hands of a master are distinctly thought-provoking, and dealing as they often do with questions which the man meets very practically in daily life, the thinking is right to the point. They ought always to yield

this result, and, if it were so, it is probable that the leadership of their students would be more certain and less desultory and experimental.

The presence in a class of any considerable number of indifferent men is damaging to the discipline for leadership. A little group of thoroughly interested and thoughtful men of high intellectual qualities is the best condition for mental development. The atmosphere will compel right thinking. Add to this a teacher of accurate knowledge and strong personality, himself a thinker, and the ideal circumstances exist. Perhaps colleges should more than they do group the students according to their abilities and earnestness. The discipline needed for the heavy or careless men is a burden to the others. And the freedom and direction which give spirit and purpose to the bright men are wasted upon those who are incompetent or unwilling to follow other than the line of least resistance.

In an effort wholly praiseworthy to aid the common man, the American college forgets the sustenance needed by the uncommon. Yet with the greater elasticity of the elective system and the opportunity to take more, and sometimes less, than the normal amount the misfortune is lessening with the years.

CHAPTER IV

STUDENT LIFE

THE question of discipline has always occupied a large, and not infrequently the largest, place in college life. It has been the alternate joy and confusion of the student body, a valuable means of sifting out unfit instructors, and the bane of many a worthy and scholarly man who should not have been sifted out. It has become less and less a problem as the years go by. The colonial colleges, which numbered their students by the scores, had more to trouble them than do the same institutions in these days when they count by the thousands. The change has resulted largely from the abolition of unnecessary rules and the consequent increase of community interests between teachers and students.

The first colleges, being mainly theological, were subjected to the strict régime which in family and school alike was supposed to be necessary to the proper development of youth.

The manner of life assumed to be right by the wise governors was imposed on the young men with the assurance that it was essential to their highest good. Their own view of the matter was the last consideration. Obey or take the penalty was the challenge, and in many cases it was accepted. They were often only boys with the sense of independence and fraternity which a group of boys will always develop when approached in this way. Again and again they would organize and rebel. Almost every form of amusement was forbidden. Every act of the day was strictly prescribed. Harvard prohibited 83 different offences.* Yale varied the list somewhat, but was not less rigorous. The professors were clergymen, pious and learned, but often unsympathetic. When the pressure was too great, or when a bold leader appeared, there would be an organized rebellion, ultimately stamped out by imprisonments and expulsions. But ordinary life was a series of sporadic attempts to violate rules without detection, and score on the opposite side by making miserable the life of some poor teacher. On his part he was to be detective and policeman, with the odds against him. Woe be to

*Josiah Quincy, "History of Harvard University," Vol. I, p. 515.

him if he were caught "sneaking." He had violated the rules of the game and deserved no mercy. The same rules would not, however, prevent the boys from any amount of underhand actions.

This tendency took away the influence of the professor. To be on confidential terms with him was a mark of treachery to the class. It was an offer to seek favor from the enemy for an unworthy purpose, called at Harvard "fishing" and elsewhere at a later date "boot-licking." If a youth with a zeal for learning which the teacher was anxious to stimulate would ask questions in private, or even too frequently in the class exercise, he was soon shamed out of it.

All sorts of disorders were created for the joy of seeing the trouble caused for the professor in charge. It is said that one of the famous international lawyers of the day from Germany was with strange unwisdom put in charge of the campus of a large eastern college at night. His students led him a chase over a pile of bricks, and were overjoyed to hear him as he got up, rubbing his shins, exclaim: "All dis for zwei tausend a year." Fires, cannon balls rolled along the corridors, animals introduced into the residence halls, wagons taken apart at great

effort and put together again on tops of buildings, thousands of schemes which the wit of youth could devise, were employed to draw out the unhappy governor and give zest to life as his oftentimes futile efforts to detect the offender were watched with glee.

This condition in its extreme forms was not chronic in all colleges. A wise and gracious personality would in spite of untoward conditions win the esteem of the students, and a sentiment would grow up that it was mean to take advantage of him. But even this tolerance was not always wholesome. It meant that it would last only so long as he behaved so as to win approval.

The class was the unit in all matters of discipline. Though not organized as at present, its members were expected to stand together against the authorities and other classes whenever its rights were threatened. To give information on a fellow was an unforgivable crime; to sustain him by any effective means, even falsehood, a very venial one, lapsing into a virtue. Hence a strong class spirit was developed which often lasted through life. And when its members, grown wise through decades of life in the world at large, grave men holding

positions of trust and honor, would get together to talk over their college days, it was more often the exciting struggles against authority, successful or otherwise, that excited their enthusiasm than any intellectual efforts or triumphs.

Yet among these old graduates the just governor received his deserts; the weak one was laughed at and forgiven. As Gladstone said of his old Eton master, Dr. Keate, on the occasion of a dinner given in his honor years after school-boy days: "I suppose it to be beyond doubt that of the assembled company the vastly preponderating majority had been under his sway at Eton; and if, when in that condition, any one of them had been asked how he liked Dr. Keate, he would beyond question have answered, 'Keate? Oh, I hate him!' It is equally beyond doubt that to the persons of the whole of them, with the rarest exceptions, it had been the case of Dr. Keate to administer the salutary correction of the birch. But upon this occasion, when his name had been announced, the scene was indescribable. Queen and Queen Dowager alike vanished into insignificance. The roar of cheering had a beginning but never knew satiety nor end. Like

the huge waves at Biarritz, the floods of cheering continually recommenced; the whole process was such that we seemed all to have lost our self-possession and to be hardly able to keep our seats. When at length it became possible, Keate rose: that is to say, his head was projected slightly over the heads of his two neighbors. He struggled to speak; I will not say I heard every syllable, for there were no syllables; speak he could not. He tried in vain to mumble a word or two, but wholly failed, recommenced the vain struggle, and sat down. It was certainly one of the most moving spectacles that in my whole life I have witnessed."

Unsympathetic conditions, while gradually ameliorating with the years, do not belong to colonial days alone. Even to the present time something of the spirit of antagonism exists in some colleges. Many a man now living can tell stories more vivid than any mentioned here of boyish attempts to get the better of the teachers.

Several factors have entered into the problem to produce the improvement. One is the recognition by college authorities that all good things are not and cannot be produced by regulations, however plausibly wise these may

be. The 83 rules of Harvard and the corresponding rules of other colleges regulating student conduct have been practically abolished. As fast as the abolition has taken place there has been a corresponding increase of good feeling. Another factor is athletics and other activities which are outlets for student energies and destroy the incentive to rowdy disorder. Another is the elective system, which by enabling the men to take studies in subjects they enjoy, or under men they appreciate, has drawn the elements of college life into more friendly relations. Another is the increasing age of college students and a consequent more manly view of the sensible student attitude.

In place of government by rule and penalty has grown up, more or less organized, government by the students themselves. In many cases a student "Council" or "Senate" has been created with elected representatives from the different classes, which takes in hand infractions of good order, and applies the necessary correctives. The college has passed through the stages of the modern state, first, a despotic, then a limited, monarchy, then a republic. As with the state, the rule of the governed is often spasmodic, sometimes unwise

and unequal in details, but placing responsibility upon the students themselves. It is therefore highly educative and enlists all parties in a common effort to promote the efficiency of the college and its good name. Under its influence the extremes of folly and rowdyism have largely passed away and a common interest in intellectual and moral problems, shared by officers and students in sensible manly relations to each other, has been created.

Many such experiments have been failures, due to the hesitation of the faculty to allow sufficient authority, or to the lack of efficient leadership among the students, or to the existence of traditions fanned by alumni influence created by ancient conditions and exaggerated by time. It requires almost if not quite as much wisdom and effort on the part of a President or dean to advise and direct a self-government association as to manage the college without one. The governing board is usually anxious to do right, but is inexperienced and influenced by temporary fluctuations of student opinion. It is quite as likely to err on the side of severity as of leniency. Without interfering with its autonomy, a wise head will often out of his own experience and judgment extend some welcome

words of counsel which will smooth the way and make the decisions practical and acceptable. The system is not intended mainly to ease the burden of executive officers, though it often has this effect, and substitutes for the grind of fighting students the joy of leading them. But the creation of right standards of thinking and living and the growth of right relations throughout the college are its sufficient justification.

The "honor system" in examinations is one phase of self-government. In many cases it has failed ingloriously. In many it has been a partial success in reducing cheating and creating a standard against it. In some it has been an effective guard against all forms of falsehood and deception. That dishonesty in examinations has been of frequent occurrence, and that it has been condoned by public opinion in the college, are unfortunately true. So strenuous has been the proctoring, so open have been the arrangements to outwit the intentional fraud, that it has seemed to some a battle in which all means are fair. In some colleges the "honor" was not to cheat to the disadvantage of a fellow. Hence in a contest for a prize or rank where the success of one would involve the loss of another it is easy to create a senti-

ment for fairness. But to save a poor unfortunate from failure, to get him above that magic line which makes the difference between promotion and dropping, it often seems rather a kindly act to pass a friendly paper or to look with easy tolerance upon the use of a skilfully prepared abstract containing in compact form the essentials of the subject.

The simplest form of the honor system is not a "system" at all. There exists between some men and the class such a sympathetic feeling that the room may be left unguarded with perfect safety. Next in order is the trust in the individual honor of the student expressed by a pledge. This may work with some teachers at all times and in a few institutions. But in general there are always a few who, if they can deceive with safety, will not be restrained by honor alone. If they cheat with impunity the number will increase and the plan ultimately break down; and nothing is worse than an "honor system" which does not work. To the original guilt of deceit is added the feeling that honor is also a part of the game of fooling the professor.

The honor systems that have succeeded with some degree of permanence have involved the

sure detection and punishment of offenders. The pledge given has usually been that the individual will not receive or furnish illicit aid, and will report doubtful cases to a duly organized student committee. If the student body is not willing in good faith to carry out such a pledge, the system usually fails in time. Something more than 100 colleges in the United States have such systems in operation. In a few, as in the University of Virginia, the sentiment is so strong that an offender leaves as soon as detected, for he is adjudged an unfit person to associate with gentlemen. This creates a standard of honesty which associates all forms of lying with vulgarity and easily perpetuates itself. In others, as Princeton, the plan works well, but occasional trials of criminals have to be held by the student court and a penalty adjudged. This penalty may be carried out by the court itself even to the extent of expulsion, or it may be recommended to the dean or faculty. In many other colleges the experiment is too new to determine its final success. It is likely to succeed in the smaller institutions of high-grade, homogeneous students, where public opinion will bring itself to bear effectively and spontaneously upon the few who bring wrong ideas

into the college; or in the larger places when firmly established. Any system, honor or procuring, which permits cheating not only defeats its object but demoralizes the college and sends out graduates who will condone fraud in business and politics. The first condition is that it shall be effective.

The personal morals of college students is a subject difficult to investigate. Wherever young men of college age are associated together, apart from good home influences, there is immorality, probably less in colleges than elsewhere. It is the opinion of those who have rather widely studied the subject that drinking to excess is decreasing, and that the orgies of past generations, which left a considerable portion of the participants under the table, have disappeared entirely from most colleges and been reduced in frequency and excess in others. There is enough, however, to make them the proper objects of criticism by the public, and of responsible action by officials.

In the matter of social vice, more dangerous and more difficult to determine the facts, there is not the same encouraging impression. In many colleges student standards and faculty efforts have largely eradicated it. In others, due

to numbers and surroundings, conditions exist which would have been impossible a century ago.

Size alone will not determine the morality of a college. The worst place is the debauched small college, where vicious standards prevail and where the forces of virtue are not strong enough to organize against them. The best place for a young man to be introduced into is the good small college, where external conditions and internal sentiment combine to reduce temptation and to start the new freshman from a good home into the habit of responsible right living. The neutral boy is the one by whom to test the goodness of a college in this respect. There are some strong enough to resist everything. There are some bad by antecedent influences whom it is difficult to change. But the great majority of young men respond rather readily to public opinion and the influence of associates. If they find a healthy dislike for dissipation in all forms they naturally in these early days away from home, with the enthusiasm they bring to enter fully into the best of college life, easily accept the prevailing tendencies and never know serious lapses. If on the other hand vice seems

to be "the thing," and the moral and physical degradation resulting from it is touched upon lightly and as a matter of common occurrence, many will fall more or less readily into the ways which seem to be sanctioned by prevailing custom, and be injured before they know it.

Colleges in large cities, or in factory towns where saloons and other dangerous influences exist, have a harder struggle with the agents of vice than when located in country districts. In the large universities there is always a considerable number of vicious students. But there are also many others, and the new boy is not bound by the necessities of his surroundings to group himself with any class which he does not choose. If he goes wrong it will be less likely to be known than in the small country college, and if he has a strong inclination toward the right he will find many fellows with whom he will wish to associate, to strengthen his own inclination and influence others for good.

But as in the matter of ordinary discipline, the remedy for profligacy lies largely in the hands of the students themselves, fortified by the sympathetic advice of wise officers. This is being brought about largely by the Young

Men's Christian Association and kindred societies. The first college Y. M. C. A.'s were started at the University of Michigan and the University of Virginia in 1858. In 1877 the student division of the association was formed. Since then the growth has been rapid, until there are at the present time 773 student associations in schools and colleges, with a total membership of about 80,000. Relatively they are the strongest and most potent in the smaller denominational colleges, where they frequently include a majority of the students.

During the college year 1913-14 the total weekly attendance was 31,958; nearly \$100,000 was raised for missions, and \$280,000 for current expenses.

They often take up honestly the practical problems of student morals. If they see a freshman starting wrong he does not go without warning. Gambling and other vices are often overcome by private effort before the faculty knows of their existence. Weekly meetings are held for devotional purposes, sometimes addressed by outside speakers, sometimes having free discussions affecting the moral and religious conditions with which they are so well acquainted. They conduct Bible classes within the college

and in the neighborhood, teach foreigners the English language, and take active part in settlement work and other social activities. In many colleges they own buildings which serve as clubhouses for their membership as well as offices and halls for their lines of work. They usually belong to the International Y. M. C. A., though in some cases the clause in this association making a distinction between members of "evangelical" churches and others is objected to.

In many places they contribute the main factor in maintaining the religious life of the college. In earlier days this life was considered a matter of imposition. Attendance at church services twice or thrice on Sunday and on chapel exercises on week days was obligatory. This is now often relaxed and the religious work, as the student government, is placed upon the responsible action of the students themselves. The result is scantier attendance on religious exercises but the creation of a certain number of more sincere and earnest Christians. The stimulation of personal religious life and effort finds a great impetus in the summer conferences. D. L. Moody in 1886 established the first one at Northfield, when nearly one half the 250 dele-

gates volunteered to go out as missionaries. Within ten years the number offering themselves to mission boards had increased fivefold. Since then the ranks of Christian workers in foreign lands have been largely recruited from the colleges, and the work of Christianization has gone on with unprecedented rapidity. Besides, the attenders often came back from these conferences to their colleges with a quickening of their own religious spirit and a desire to develop the religious interests of their fellows. These intercollegiate gatherings of the Y. M. C. A. and Student Volunteers are one of the strongest agencies for promoting the best and most sincere interior life. Men have cared so little for adverse opinion in the face of the feeling of the supreme importance of the growth of religious life and character that they have not hesitated to become open and urgent advocates. The college circles have responded and the militant activities of all Christians at home and abroad have been greatly increased. If the colleges are the headquarters of some tendencies which seem antagonistic to religion they are also the homes of its most intelligent and effective advocates. This result comes from direct student effort, with or without faculty assistance.

The formation of voluntary literary societies by the students began just before the Revolution. There is not much doubt that some of the fathers of our nation received their impetus in these societies, for we find them about 1770 discussing such subjects as the drinking of tea. They soon came to hold an important part in all colleges. They were literary, debating, and forensic organizations, holding weekly meetings, which were largely attended, and often collecting libraries which sometimes contained as many as 10,000 volumes. All those fortunate enough to obtain membership felt them to be of the highest value in educating the interest in literary and political affairs and in training in speaking and writing. They bloomed for a century, until the time that the task of teaching English to all the students was assumed by the college authorities. This instruction, more general but in some cases less efficient, seemed to take away one of the great incentives for the private organizations.

They were succeeded by the fraternities. The first of these was the Phi Beta Kappa, founded at William and Mary in 1776. A group of patriotic Virginians met together to discuss subjects of current interest both liter-

ary and political. Harvard, Yale, and Dartmouth formed branches before the end of the century, and the intercollegiate idea became established. There are now some eighty colleges having chapters, in the main being graduate rather than undergraduate associations. To form a chapter a college must have high academic standing, and not more than 25 per cent. of the graduating class, to be determined mainly by college rank in studies, is permitted to be elected. Thus it becomes distinctly a scholarly rather than a social organization.

Other Greek letter societies were not established till about 1825. These were and are social in their purposes. They flourished greatly as a result of the decay of the literary societies, and now constitute a factor of great consequence in college life. Princeton under the leadership of President McCosh prohibited them, and a number of smaller colleges, objecting to their promises of secrecy and the tendency to form permanent factions, has opposed their entrance. But these are few compared with those who have them.

For a time they were only social organizations, meeting where they could. But as the members went out into the world and made money,

fraternity houses were erected, and they came to be recognized as necessary and often valuable factors in college life. Where there are not dormitories sufficient to house all the students they supply homes, which are usually better than the boarding-houses of the town, to a limited number. Some of these fraternity houses are expensive and elaborately furnished buildings where the members live in considerable luxury. Others are simple in equipment and standards of living. Where a small college supplies halls of residence of satisfactory character for all its students there seems very little excuse for the existence of fraternities, except as social features, and in such instances the nuisance of them probably outweighs the good.

The fraternities differ greatly in their utility. A few of them are centres of drinking and dissipation. Some are recognized as the headquarters of the sporting interests, with but little intellectual stimulation. Some take care of their delinquent members, are proud of their scholastic record, and are used by the faculty to maintain college standards. One of their main utilities is to form connecting links with their alumni members, and to act as hosts when these return to the college. Like every other

institution not inherently bad, they are useful or the reverse in proportion as they are managed wisely by the college officials.

Dr. McCosh said: "Nearly every professor acknowledges them to be an evil, but is afraid of them." In some cases they have opposed authority, determined college elections, created unhealthy rivalry, and placed the control of influence in the wrong hands. In a few they have succeeded in driving out a President or other officer who has opposed them. But these are usually incidents of bad management, and while it probably is unwise to introduce societies into small colleges where they have not existed, they can be made important agencies for good where college homes are needed and where a controlling and sympathetic management uses them for good ends.

In colleges for women sororities take the place of fraternities, without their objectionable tendencies.

There are many proofs that fraternity men stand lower in their scholastic rank than non-fraternity men. Whether the fraternity influences produce the result, or whether the sort of men that are elected into the fraternities are the non-studious sort, may be a matter for dispute.

The University of Michigan for 1912-13 published statistics which placed the average marks for the general fraternities at the foot of the list, preceded in order by the athletes, professional fraternities, men's clubs, entire university, unorganized students, general sororities, and women's clubs. In the University of Kansas the same general order prevailed, except that the athletes stood lower than fraternity men. Similar stories come from Stanford University, Cornell, and Chicago. A writer* commenting on these figures says: "I have often speculated as to what the Greek letters stand for, but now I know: they stand for poor scholarship."

But the supreme interest of the college student outside his regular work (and to be candid in many instances this exception cannot be made) is in athletics. This is a matter of recent growth. Of course all young animals have some form of play, but like other young animals the college boy in past years had for his play some game of low organization spontaneously evolved. It was something with which the college authorities need have no concern except to prevent it from trenching on the regular duties, an attitude expressed in the motto on the wall of

* Edwin E. Slosson in *The Independent*, August 3, 1914.

the room of a sporting student, "Study must not be allowed to interfere with the main occupation of this room." There was some recognition that exercise was necessary to health, and the early New England collegian was encouraged to take walks daily. About 1825 gymnasiums began to be provided, work in which being of course voluntary.

But from their English ancestors the American youth had inherited not only an inextinguishable love for sport but also the capacity to organize effectively. He added to these qualities an intense desire to win. And when about the middle of last century he began to be somewhat released from the trammels of official restriction, interest in intercollegiate athletics grew by leaps and bounds. There were many attempts to limit it, some wise and some not. It is still recognized as being subject to many excesses and bad tendencies, which need much curbing and legislation, but it is approached rather on the side of sympathetic direction than of repression. Its function as a means of exercise is often swallowed up in the more exciting spectacle of watching the champion team trying to win a game over a beloved rival. In a college of a thousand students, by this means a few

score procure physical training as proxies for the rest.

Football goes back for hundreds of years in English history. It has always been a strenuous, sometimes a bloody and bone-breaking, game. At first unorganized, a set of rules gradually emerged, and in England these have bifurcated and two games, Rugby and Association, the one with a scrimmage, the other more open, have been developed. The American football game, as played in the fall by nearly all American colleges for men, is an evolution of the Rugby with some national characteristics added. It does not lack vigor or vitality, and recent changes by a central intercollegiate board have removed some of the more dangerous features and greatly civilized it.

President Eliot in his reports made very severe attacks upon the game. It contained "sources of grave evils: first, the immoderate desire to win intercollegiate games; second, the frequent collision in masses which makes foul play invisible; third, the profit from violation of the rules; fourth, the misleading assimilation of the game to war as regards its strategy and its ethics." There is no doubt that the vigorous blows have led to a reduction of these

evils, and have placed some of them in a manageable condition, though they are not by any means all eliminated.

Nothing will make football a game of good collegiate character except the highest standard of sportsmanship on the part of the players, and these conditions which President Eliot has outlined stand in the way of creating such a standard. The intense desire to win makes too many students indifferent to the means. The paid coach, who is usually employed by the football association and not by the college, finds his future to depend on winning. The game is something of a *mêlée* and the chances of damaging an opponent without detection are great. Players are taught how to disobey the rules when the officials of the game are not on hand. Fellow collegians and alumni will often applaud a piece of trickery which succeeds. In some colleges the absence of any high standard is a matter of notoriety.

When the President has tried to interfere it has sometimes been a question whether he or the coach, who may have as large a salary, is the more influential. College officials are not always free from blame. Besides sympathizing with their students, which is a proper feeling, they

allow their intellectual requirements to be varied in the interest of athletics. Great football players have boasted that their colleges could not afford to spare them, no matter how low their student rank, and the result has seemed to justify their position.

These extreme conditions are mending, but there remain other evils. The payment of players, usually by the alumni, sometimes from the great funds which the gate receipts produce, goes on in various veiled ways, so that teams have been sometimes hired gladiators. So much light has been thrown on this matter of late that the better colleges are not now using their scholarships in this way. But it is nearly always the case that a promising school athlete has no difficulty in reducing his college expenses to zero or better by shrewdly taking advantage of competitive offers.

Other counts can be urged against these football games—the distraction from study by many in the college lasting for days or weeks, the betting, the celebrations, often resulting in dissipation after the game is over, the possibility of serious injury which, however, is less than formerly.

After making this serious catalogue one

wonders whether anything can be said on the other side, and whether the verdict should not be immediately rendered against permitting the game. The fact that only one college of first rank (Columbia) has taken this position seems to indicate some belief in the utility of the inter-collegiate game of football in spite of its inherent evils.

No other game arouses such a spirit of college unity and loyalty. To have every undergraduate excitedly interested in the success of his team is worth something for the rest of the year. If the faculty is properly sympathetic with the students it creates a feeling among the elements of the institutional life which makes all sorts of wholesome influences possible. The game itself teaches in the highest degree the sacrifice of self to the general cause. "The strength of the pack is the wolf, and the strength of the wolf is the pack." The player who strives to show his own prowess at the expense of the team is soon cast off. It teaches quick decisions, brave actions, and subordination to authority. On the whole, it inculcates not only in the players, but also in the college at large the importance of physical fitness and vigor and the method of producing them, and is

a strong argument against weakening sensual habits. If played in the proper spirit, it induces reciprocal methods in an opposing team and strengthens character by resisting temptation. There are colleges which even a rough professional team will not take advantage of for very shame's sake.

A few more years of vigorous striving for gentlemanly sport, without partiality and without hypocrisy, will make of our American game a strong agency for good in college life.

Baseball is the great spring game. As a game it possesses many advantages. It is open, fraud is easily detected, it is active while it lasts, and can be completed in an hour or two. The same spirit of professionalism often invades it, the same improper inducements to players, and something of the same elements of betting and rowdyism as in football. Some colleges permit long tours of a week or more during term time, playing each day. The benefit of this is more than questionable. The habit, too, of "rattling" the players by remarks on the side lines at critical moments can hardly be considered sportsmanlike.

Track and field athletics constitute the third most common intercollegiate event. These are

open competitions of individual strength and agility in running, jumping, and throwing heavy weights, each event being independent of the others. Team work is reduced to a minimum, but severe training is necessary to the best results.

The American Athletic Association is endeavoring to cut professionalism out of competitive college athletics. It is very easy to rule that no professional shall be eligible, but the difficulty consists, first, in the definition of professional, and, secondly, in enforcing the rule. At one time it was decided that any youth who had ever contended for a money reward should be forever ineligible. But when a small boy who ran a race with a fellow for a prize in a private contest was adjudged to be permanently disqualified for any college athletics, the folly of the rule became evident. Now there is a contest as to whether a man who to earn money plays summer baseball should be eligible, and the association has decided adversely. The decision is said to be evaded by many colleges. Some advocate a certain high standing in class as the only necessary condition of eligibility, and this would certainly greatly reduce the difficulty.

All these eligibility rules are really reflections on the honesty and good faith of the colleges. If they were really sincere in their effort, each one to keep itself perfectly clean, no such concerted effort would be necessary. Each one would see to it that no one entered as a student who came primarily to play ball and who did not maintain a creditable standing. There would be no payments, open or secret, to athletes as athletes, and if a college practised a lower standard, the refusal to treat it as a fair competitor would be sufficient penalty.

There are a number of minor games which do not usually aspire to be intercollegiate. Association football (soccer) has many merits and can be played through the winter months. Hockey is a popular game with both sexes. Many a student finds in tennis the sort of exercise and recreation he needs. Golf has a few devotees. Cricket is a college game around Philadelphia, and all colleges have their gymnasiums.

The effort is increasingly made to have every man and woman interested in some form of physical exercise. This is more important than cultivating the powers of a few to their highest development. The college which can accomplish this result will establish an era in

physical education; for the stress of modern business and the professions makes it highly important that every man as he leaves college should have the habit and the spirit of sport well ingrained in his being. It is well, therefore, that some sport which can be continued in after life should be taken up in college. If one gets to feel the thrill of outdoor exercise he will find it difficult to forget it, and in some form, golf, tennis, fishing, shooting, camping, the leaven will work. To create this and to build a good basis of health are the great objects of college athletics.

There is lacking the element of enjoyment in the most strenuous college games. Very few men during the football season play except to aid the team to victory. They do not go out in the field and form impromptu games for pure pleasure. They do for tennis and some of the so-called "minor sports," but play is now generally such serious work that the demands of real recreation are hardly met as in the less-organized and more spontaneous sports of the past.

College journalism is another extra-class activity which from the necessities of the case embraces but a small number of students.

While one detachment supplies the literary matter, another by various devices persuades tradesmen to support the effort financially by their advertisements. They probably promise patronage which they cannot control, and hold out inducements which are never realized. Like many another journalistic effort, these advertisements sustain the paper and the enterprising student secures his commission.

The practice of issuing student papers began early in the last century. At first the contents were literary efforts of the students both in prose and verse. A few of the latter, those of Oliver Wendell Holmes for instance, have achieved some permanent fame. The literary magazine still exists, cultivating the powers of the student by printing serious essays, verse, and short stories. Such efforts usually appear monthly. Of recent years weekly, and in some of the large colleges daily, publications, mainly of news, have been plentiful. A few years ago these often contained much advice as to the way the officials should conduct the college, coupled with rather ill-considered faultfinding. In such cases they were of doubtful benefit, but of late the spirit of loyalty, existing in all really honest colleges, and a greater unity of feeling

between officers and students have developed a better style of journalism, and our best student papers are creditable and helpful records of public opinion and events.

There are also musical and dramatic clubs, intercollegiate debates and orations, and many minor forms of activities which would seem to provide all necessary outlet for student initiation and enterprise. Many colleges have too many. If the numbers are small, those students with considerable executive or literary ability find themselves overcrowded with work which does not count toward a degree, and studies suffer. Though sometimes educative in a sense, outside work is also distractive and scrappy in its nature and often needs to be curbed by faculty action.

The class, notwithstanding the invasion of its unity by the elective system in some places, still remains the most potent and interesting organization within the college. Its members enter the college together, submit together to the same process of adjustment to the new life, feel together the growing sense of responsibility for college conditions and the maintenance of ancient customs, and leave with a warm feeling of affection for each other and their alma mater.

The excuse given for hazing has often been that it creates this sentiment of class loyalty and fraternity. It is also assumed that it brings the self-important boy into such relations with his fellows that it is possible comfortably to live with him. That these results follow it would be idle to deny. That they could not be brought about by decent means cannot be maintained. Indeed since hazing has been abolished at the most reputable colleges there seems to be no lack of class fraternity or of proper freshmen modesty. The objections to the custom are that it is likely to lapse into barbarity, and that it is even worse for the persecuting sophomores than for the persecuted freshmen. While tricks on unacclimated freshmen are always likely, hazing, as understood a score of years ago, has no leg to stand upon and is sure to disappear. Already its existence in serious forms writes down a college in public estimation.

It is a very old custom, perhaps a survival of the English faggging. In the colonial colleges it was an organized and recognized system. The freshmen were required to go on errands for all the older classes and were subjected to a state almost of servility. When the officials of the colleges abolished the rules the sophomores

remade them, and tradition exaggerated them. Had they remained in charge of the senior class, many of their evils would have disappeared. But in the hands of irresponsible youths only one year older than their victims, the custom degenerated into rebellious abuse by a group of sophomores, with or without cause, of individual freshmen. The "rushes" and other open-class contests, however objectionable from other points of view, can hardly be considered hazing.

These voluntary student efforts constitute no small part of the valuable training which college life brings. The college is a world in miniature. Especially the dormitory college develops the qualities which the successful man needs. Our youth fresh from the restrictions and triumphs of school, or from the guarded care of home, finds himself launched upon new conditions with liberties to which he has been unused and with problems which he has never attempted to solve. He tries the experiment of housekeeping either alone or with one companion, with other experiments of similar character going on around him. He must learn the valuable art of getting along with his fellows or suffer. He is plunged immediately

into the politics of his class. The President and other officers are to be elected. The choice often falls upon some important looking member whose scholastic or athletic reputation has preceded him. In a little time he may find that this reputation is illusory, and that the qualities of real leadership reside with some modest boy hitherto unknown. This is but the beginning of the political career upon which he is entering. As he advances from one grade to another many matters have to be decided. His vote is solicited in many directions, for or against new issues connected with hazing, with faculty relations individually or as a whole, with relations to bad tendencies growing up in the student body, with athletic questions collegiate and intercollegiate, with the problems of self-government, with problems of the dormitory or dining-hall. He may decide either because of greater interest in his regular studies or because he is not an inbred politician to take no part in these matters, and to go on his quiet way without responsibility. If so, he is following the example of hundreds of his seniors in the larger world of politics outside the college. But more likely he takes a place as follower, or, if the qualities develop, as leader. He may become

intensely interested in carrying through his plans. He finds how best to win adherents, what arguments appeal, how much and what kind of a demagogue he must be to succeed. He takes office when he has the chance, and the problems become more real and definite. He is conscious when he is through college that the whole process has brought to light and efficiency certain qualities, not scholastic, which will be a great aid to him when adapted to the questions of after life.

Besides, he has formed friendships. Four years of such intimacy, especially with his own class in a small college, has created relations such as are rarely formed outside one's own family. He knows his fellows, their strength and weaknesses, as it is given few others to know. He learns to appreciate the qualities that are solid, has no mercy for show or boastfulness, and selects a few men that he wishes to stand by through life. Confidences are exchanged which are held sacred, and when the end of it comes at commencement there is, with something of a sense of triumph at being enrolled as a graduate, a very real sadness when the cessation of these close intimacies is looked forward to. But the friendships do not all end

with graduation. "He was in my class at college" is the all-sufficient explanation for the very near relations which two men often feel when their ways have greatly diverged in their professions or business.

One hears many instances of the utility of these college relationships. A man found a member of his class in desperate financial straits in a mining camp in the far West. A telegram to the class secretary relieved the situation. Another was about to lose a situation due to false charges against him which he could not explain. His class had sufficient influence to clear up the question. For another honest but financially inefficient man was found a business suited to his needs. Others have been tided through the stress of business emergencies. Many have been established socially by classmates, and not a few have found wives or husbands following college acquaintanceship.

Thus sentiment and interest alike cause most men and women to look back to college days as the most happy and the most profitable of their lives. Those who will confess a regret that they have been to college are very few, and usually speak their own condemnation.

But these by-products come not always by

direct seeking. They come most often without premeditation, as the result of living out a true and honest life in the daily performance of duty, duty to studies, to classmates, to officers, to the college.

The boy who secures them enters as a modest freshman, keeping himself in the background, but willing to take his share in the doing and suffering belonging to his position. He respects the customs which tradition has enacted as proper for his observance. He studies hard and regularly. He plays the games as best he can, and when he cannot play he cheers on college players. As soon as possible he strives to make himself a loyal collegian, faithful to the best type he sees around him. He keeps himself out of drinking and dissipation, and has a conscience to do his duty and resist temptation.

As he gets older he takes without seeking responsibility. When offices come to him he accepts them. He helps a fellow that is going astray, and when evil tendencies seem to be getting a foothold he does not pass by on the other side. He stands out against them and risks his popularity, though he may not know that, if he is wise, not only popularity but respect will come to him afterward. He finds

among his instructors men whose advice and aid he needs and is not afraid to seek them. He finds among his fellows qualities which he can trust and to these gives of his best. Growing all the time in morals, scholarship, and influence, taking a part, and a wise and strong part, in every college movement for which he is fitted, enjoying all that is best in college sports and associations, he comes to his graduation day a manly, loyal, sensible supporter of his college and its members, with a store of mental and social training which will always serve him well.

CHAPTER V

THE FUNCTION OF THE COLLEGE

THERE are in the United States about 1,000 institutions calling themselves universities or colleges. Many of these are trifling affairs with no serious claim to either title. In 1913 the Commissioner of Education in Washington reported 596 corporations from which he received reports. This list doubtless is large enough, for he excluded only those which had fewer than twenty students of college grade, and not all of these, for about thirty of this sort previously listed are retained. He also excluded those not authorized to give degrees, those without definite standards of admission, those giving less than two years of college work. The lack of the significance of the term *College* or *University* is shown by the fact that a number of "universities" have been transferred to the list of secondary schools.

A still further reduction in the number is made in a pamphlet issued by the Commissioner

in 1911 classifying the colleges and universities with reference to the value of their A. B. degrees. Here 340 institutions are listed. Of these, 50 belong to Class I, which stands for those whose graduates are accepted in first-class universities in full standing for the degree of Master of Arts in one year; about 160 to Class II, whose graduates must take some additional work to qualify them for this standing; 84 of Class III, which are one year behind Class I; and 40 to Class IV, which are two years behind. Omitting Class IV, we may assume that there are about 300 institutions calling themselves variously *Colleges* and *Universities* which are doing creditable collegiate work. In Class I, 30 of the 50 are the large universities, endowed or state, leaving but 20 colleges proper in the list.

The Carnegie Foundation, in conjunction with the Association of American Universities, has had drawn up for the information of the German Government a list of colleges whose degrees are recommended as the practical equivalent of the bachelor's degree of the higher universities of the country, and will be accepted as such in Germany as a basis for university work. The list includes 118 names.

The U. S. Commissioner has suggested that of the 596 colleges reporting to him about 250 would be better as "Junior Colleges"—that is, as colleges carrying their students only through the sophomore year and then encouraging their transfer to a university of large resources. "The universities," he says, "are overcrowded with young men and women, many of them boys and girls, unable to do satisfactory work under the conditions which they find. They are taught by instructors and assistants of less ability and experience than those who instruct the higher classes. Many lose their inspiration, become discouraged, and quit. The records show that about 60 per cent. of those who enter the freshman class fall out before the beginning of the junior year."

The suggestion is therefore based on the two ideas that the small college is the best place for immature youth, and that the first years in the university are often poorly taught. There is truth in both of these statements, but there is no power to require the small colleges to cut off their upper years, and very few will do it voluntarily.

In 1913 there were in the collegiate departments of the 596 institutions recognized by the

Commissioner about 200,000 students. The income of these institutions, including all departments, from tuition fees amounted to about \$20,000,000, from productive funds, \$16,500,000, from United States, state or city appropriations, \$30,000,000, from private benefactions, \$24,000,000; in all, \$109,590,855. They had in their libraries 17,000,000 volumes worth over \$25,000,000, and their productive funds aggregated nearly \$400,000,000. These figures inadequately show the large proportions which higher education has assumed in the life of the nation. But how inchoate is its condition!

The colonial colleges and state institutions have developed into universities with many departments. Their colleges do not differ in rank from the detached colleges, though they often have more variety in their courses of study. Their student life is subjected to no restrictions or limitations which do not apply to students of the other departments, and the spirit is that of the university rather than of the college. The typical American college is one where from 100 to 500 students meet together without preparatory, graduate, or professional departments, to pursue the four years' course leading to the bachelor's degree. Its purpose

is cultural and disciplinary rather than technical, and it interests itself in the moral and social development of its students as well as their intellectual. It is usually more or less loosely associated with some religious denomination, though this is weakening with the years, and it willingly admits among its influences direct teaching of Christian morals and spirit.

Of the 596 institutions recognized by the Bureau of Education, 74 are under the control of the states; 144 classify themselves as non-sectarian; 56 are under the management of the Roman Catholic Church; and the remainder, a little over 300, are affiliated with the various Protestant denominations. Some of those now mentioned as non-sectarian have a church connection, though not of such an organic nature as to disqualify them from being recipients of the bounty of the Carnegie Foundation. It will thus be seen how important is the influence and serious the responsibility of the Christian Church for higher education in America. The above figures considered alone would, however, seem to exaggerate this feature, for the most of the larger universities of the country are either state or non-sectarian institutions.

Andrew D. White gives in his "Autobiography" interesting glimpses of college life about the year 1850. He was sent first to a small college. "Of discipline there was none; there were about forty students, the majority of them sons of wealthy churchmen, showing no inclination to work and much tendency to dissipation. Only about a dozen of our number studied at all." The college could not afford to expel any one on account of its small endowment and need of patronage, and the students took advantage of the situation. He gives accounts of how they jeered the President, worried the professors, hazed the freshmen, and engaged in the general "roystering" not uncommon among college youths of that day. At the end of one year he decided he could better his condition elsewhere.

This picture is probably not an unusual one of other small colleges at certain periods of their development. Every student counted one in the catalogue, and his fees were an appreciable part of the revenue of the college. His friends were urgent and influential, and the poor officers worried along through the year hoping for a turn of the tide. Woe to the tactless man in such a place! He makes a little error and all the vials

of the unrestrained wrath of unreasoning youth who do not wish to make any allowances are turned upon him. No effective discipline is possible. Freed from the danger of being "dropped," study is a matter of choice, and all neutral boys naturally gravitate to the side of disorder and waste of time. Teachers of high grade shun such a place, and there are many changes. The unwisdom of starting colleges with insufficient endowment, and the positive harm done to many of their students, are not likely to be overemphasized.

Andrew D. White then went to Yale. Here he found better conditions. "The discipline, though at times harsh, was on the whole just. But as to the education given, never was a man more disappointed at first." The teachers in the lower classes were divinity students without experience and with no intention of continuing in the profession. They "heard lessons" without explanation or advice. There was no stimulus to work for other rewards than marks.

In the junior year it was better, and when the influence of the personality of such men as President Woolsey and Professor Porter was brought to bear on the students, in such subjects as history and philosophy in the last year,

some real scholarship was developed, though even here, to recite the words of the text-book, was often the extent of the demand upon them.

The same faults, though in a much reduced degree, exist in many of the larger universities of to-day in connection with their undergraduate instruction. The great names which excite the enthusiasm of boys with intellectual ambitions when seen in the catalogue are not usually available for their use until they reach the advanced stages of some specialty. The real instruction to freshmen is often given by young men, recently graduated, who know but little of the technique of teaching and have only a store of recently acquired knowledge to communicate. They are men oftentimes who would not be employed in the best schools or the best small colleges. When a small college has great men in its faculty their influence is vastly more pervasive.

Henry Cabot Lodge gives his impressions of Harvard about twenty years later. His college life, 1867-71, covered the end of President Hill's administration and the beginning of President Eliot's. It was therefore a time of revolution. "I entered the college, which had remained in essence unchanged from the days of its Puritan

founders . . . the college with the narrow classical curriculum of its English exemplars, and I came out a graduate of a modern university." It would now be called almost a small college. His own class, the largest up to that date and for several years following, numbered 156. His judgment on the new system of electives is not altogether favorable: "Under the old compulsory system a certain amount of knowledge no more useless than any other and a still larger amount of discipline in learning were forced upon all alike. Under the new system it was possible to escape without learning anything at all by a judicious system of unrelated studies in subjects taken up only because they were easy or the burden imposed by those who taught them was light."

His mental faculties were really awakened in his senior year by a course in history under Henry Adams. He regrets that he was not required to continue his Greek, which might have been a source of pleasure to him in after years had he known enough of it. His greatest gain, however, was from the friendships formed, and from the voluntary activities, intellectual and athletic, social and dramatic, in which he was engaged. Unlike most students who have

wasted their opportunities at college, he seems to have little regret, and speaks of it with careless indifference. As, however, he never had any conditions, and graduated above the middle of his class, his neglect may have been somewhat exaggerated in his own narrative: "I achieved one main purpose of a liberal education—a respect for the work of other men in other fields of which I knew nothing. . . . I was imbued with a realizing sense of my own abounding ignorance, which is the first rung of the ladder of learning and the best education that any college or university can give."

These criticisms on college conditions, made nearly a half century after graduation, and when a life experience in large public labors had removed sentiment and clarified judgment, may be accepted as fair and trustworthy. That much harm is done by admitting and retaining unfit students for the sake of numbers, that there is a great weakness in the teaching abilities of many members of the faculties of the universities, that unrestricted election opens the way for weak scholarship and low motives, are well recognized. The institutions mentioned have in themselves partly remedied these abuses, but they exist, if not in them to the ex-

tent they did 50 years ago, to some extent elsewhere.

The primary purpose of the colleges may be said to be to furnish a liberal education. There may be difficulty in defining accurately this term, but in general we understand what it means. Whether we accept the definition of Professor Huxley: "That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine with all its parts of equal strength and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with the great and fundamental truths of nature and the laws of her operations; one who, no stunted ascetic, is full of life and fire but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, to hate all vileness, and to respect others as himself"; or the simpler one of Matthew Arnold that its aim is "to enable a man to know himself and the world," the meaning and appli-

cation are reasonably clear. It is true that there is a tendency, probably growing, to add technical courses even in the smaller colleges. It is also true that the liberal courses in most colleges would not have been called liberal a half century ago. The old studies which seemed to our fathers essential for this purpose have been partly crowded out by new knowledge and new methods once deemed Philistine. And yet the hope of higher learning of a broad and cultural sort rests with the colleges and nowhere else, and the more closely they satisfy this hope the more sure they will be to perform a beneficent work for the nation.

The first half of the college course may be said to belong to the field of secondary education. It is so classified in Europe. Secondary education which has for its object to prepare for higher scholarship ought not to be exclusively or largely technical. It must furnish a broad foundation for the more specialized erudition to follow. The last half is university work, the making of real scholars.

This division is a peculiarly American arrangement. Nowhere else do we find these functions combined in a closely related manner in one institution. The youth may be gently led from

one into the other by increasing his personal liberties of choice as to conduct and studies, and by an adaptation of methods to his developing powers. Wisely done, with none of the break which comes to a boy when he passes from the German gymnasium to the university, there is a chance to create that product most needed in America, the public-spirited scholar, the broad-minded and welcome leader of a democracy.

In many coeducational institutions in the Western States it is the women who are most true to this ideal. The men take technical courses and specialize early. The work in English, history, philosophy, and language is largely appropriated by the sex whose early earning capacity is less. It is also true in many high schools that the boys drop out during the years to find money-making occupations, while the girls stay and complete the course. If these tendencies increase, it will not be many years before the general scholarship of the country, with the exception of a comparatively small number of highly educated men, will be in the brains of the women.

The education of women has taken tremendous strides in the last quarter of a century. Of the 596 institutions reporting at Washington,

109 were for women alone, 143 for men alone, and the remainder were coeducational.

In 1913 there were in the collegiate departments of all the universities, colleges, and technological schools of the United States 128,644 men and 73,587 women, and the proportion of the latter is rapidly increasing. As the schools of technology are made up mostly of men, the numbers in the liberal courses are not far from equal. The separate institutions for women, mostly in the East, are overcrowded with applicants. Colleges like Wellesley, Mt. Holyoke, Smith, Vassar, and Bryn Mawr, which maintain a high standard, find their greatest problem to be to limit their numbers and provide for the best of the applicants, and such colleges are strictly liberal rather than vocational in their intentions. Another class of colleges of equal standing are attached to, but separate from, the large Eastern universities, as Radcliffe at Harvard and Barnard at Columbia.

But the great numbers of women are receiving their higher education in the coeducational colleges and universities principally west of the Allegheny Mountains. Thus the University of Michigan is recently reported to have 2,712 men and 733 women in its collegiate depart-

ment; in Wisconsin the numbers were 2,533 and 966; in Washington, 932 and 976; in Texas, 876 and 614; in Oregon, 360 and 296; in Nebraska, 1,274 and 1,179; in Minnesota, 1,441 and 1,304; in Kansas, 995 and 553; in California, 2,539 and 1,573; in Chicago University, 1,555 and 2,004.

These figures may be considered to be typical of Western institutions. While in the aggregate the men outnumber the women, in the non-technical courses the majority is the other way. A professor of English literature in a Western state university has reported that the women so filled his room that the few men who desired to attend were too timid to venture, and that the only way to give them his instruction was to appoint a late hour in the evening when the regulations required the women to remain in the dormitories.

Somewhat similar conditions exist in the smaller detached colleges of the West. Co-education is practically universal, and the women maintain their standing in numbers and quality of scholarship. In the graduate schools of our universities the men are in excess, and the highest ranks of scholars include but a small proportion of women; thus there

were in 1913 in the whole country as resident graduates 8,264 men and 3,820 women. In productive scholarship after college days the men lead by a still larger margin. Hence, looking at education in its broadest sense, apart from technical and professional training, there are probably in the country a larger number of poorly educated men than women, a larger number of highly educated men than women, but in the ranks of those who have a reasonably high and good general education a continually growing proportion of women to men, possibly now amounting to equality or more.

The advocates of the old-fashioned courses have had to yield much in recent years. It is now largely conceded, though not universally, that Greek and Latin are not essential to a liberal education as above defined, and the insistence on these studies as a necessary part of the course for the Bachelor of Arts degree has partly passed away. Some good universities will give it without either, many with Latin only. The improvement in the teaching in modern languages has seemed to make it possible to produce somewhat of the same qualities in the minds of students that the ancient languages gave, while their increased value for

use in after life has made them desirable. Many classicists have yielded this much in response to public demand, but to ask them to give up wholly to the vocationalists, and to assume that all subjects are of equal value for a liberal education is too much to expect.

Even among the technical men the broadest minded would not claim this. The chief engineer of one of our great industrial plants has recently criticised severely the graduates of the highly specialized schools because they do not know enough English to write a good business letter, or of economics to deal with the labor problems sure to arise, while their lack of general education which shows in their daily intercourse makes them less efficient as salesmen or men of the world. Presidents of schools of technology have lamented the same fact but excused themselves on the ground that each professor of a specialty demanded so much time for his ever-developing subject that the non-specialties were crowded out.

If, therefore, we are not to have a nation of men, each one devoted to one subject and not capable of taking a general view of the problems of life, and if education is not to be only a preparation for making a living, the remedy

must lie very largely in the hands of the colleges. The gospel of broad thinking and of high motives other than mercenary must be kept to the front, and the studies which most tend to the furtherance of this gospel must maintain a large place in the course. The teachers must be men whose scholarship and character recommend such standards to their students, and the college must be permeated with customs which make general culture of mind and spirit an ideal worthy and possible of attainment.

“Steeped in sentiment as she lies, spreading her gardens to the moonlight, and whispering from her towers the last enchantment of the Middle Ages, who will deny that Oxford, by her ineffable charm, keeps ever calling us nearer to the true goal of all of us, to the ideal, to perfection, to beauty, in a word, which is only truth seen from another side?”*

“Glorious to most are the days of life in a great school, but it is at college that inspiring talent first enters on its inheritance.”†

These sentimental considerations will have small acceptance in many corners of our triumphant democracy, but they express a

* Matthew Arnold.

† John Morley, “Life of Gladstone,” Vol. 1, p. 48.

worthy and continuing feeling which is now more closely associated with our colleges than elsewhere. The thoughts of ancient, medieval, and later times, the thoughts which belong to humanity of all ages, have been and are kept vital by the universities and colleges of every land. Bologna, Paris, and Oxford insured their endurance through the otherwise Dark Ages of Europe. In the dawn of all things in our colonies, when the stress of frontier living seemed likely to crowd out all else, Harvard and William and Mary and Yale kept alive classical culture and historical sentiment among the commonwealth builders, continuing the intellectual ideals of the past amid the inauspicious surroundings.

Dangers of another sort now beset this scholarly life. Materialism and democracy have joined hands and are building a civilization which takes small account and seems to have small need of anything which has preceded it.

This civilization has produced most beneficent results in making life worth while. It has cured many of the ills which itself has created. It has ministered to the industrial growth, which has so much to do with all our comforts

and utilities, and now it is proceeding to solve the problems of great cities and poor conditions of living produced by its own exigencies. It has reacted upon the intellectual life of the schools and has built up institutions which rival in numbers and excel in equipment the colleges which profess to have received the torch of learning from the universities of the past. The aspiring young American sees in this a great hope for himself and a prospect of indefinite usefulness for humanity. He groups himself with his own sort, and is made enthusiastic by a continued succession of new possibilities and the contagion of sympathetic association. Nothing that we can say ought to reduce by a single atom this enthusiasm. It is essential to all worthy progress in all fields.

But essential as this scientific development is to our democracy it is not correct to say that it is all-inclusive. The learning of the ages will still have a place. The results of the old discipline must still be gained. It was no mere accident that out of the colonial colleges, meagre as the contents of their curricula were, came so largely the men of practical wisdom who framed the constitution and shaped the institutions which have made America. It is

not so much the schools of technology and of professional training as the colleges of general learning that produce the great leaders of our nation to-day. They develop the two elements commonly known as discipline and culture, the one a power to do, the other a possession attained. He who has them both is likely to succeed in whatever direction he works. They come in their best estate as the result of no narrow, specialized course with a mercenary object continually in view, but rather as the result of a generous training in the broad field of higher learning which is the exclusive possession of no nation and no age.

Here again it is not necessary to assume that the Greek and Latin languages are essential to this result. They had no large place from the decay of Roman civilization to the Renaissance. Erasmus and Thomas More and their friends brought them to light as the new learning of their day. By the transformation of thought they have now become the refuge of the extreme conservatives. It is the spirit and the power of intellectual effort pursued for their own sakes rather than their value as wage-earners that determines the worth of scholarship from this point of view. The content of

the study changes somewhat from age to age, but the appreciation of scholarly character and good literature may be permanent. This appreciation often comes through the classics. At present they probably constitute the surest road to it, though not the only one. The marvellous modern insight that physical science, psychology, and sociology have given to true development demands large recognition in general college courses, as also does the worth of the study of European languages. With the opening of new intellectual vistas the subjects of student effort will vary, but the spirit of Hebrew and Grecian scholarship should remain.

We have seen that the colonial colleges owed their origin to a denominational want, and that the great majority of separate colleges of the present day, mostly small in numbers, are still connected, in name at least, with some branch of the Christian Church. As the public schools, including the state universities, are largely prohibited from giving any religious instruction, the independent colleges constitute the main educational opportunities for this work. As such they have a large field to occupy. In early times piety was enjoined by rule. The first colonial colleges, mainly theological institu-

tions as they were, required semi-daily prayers and private Bible reading. After the Revolution, when French influence became prevalent, the student demanded liberty, and this meant in many cases scepticism and indifference. At the end of the eighteenth century not more than 5 per cent. of the college students would own themselves Christians. As far as they dared they absented themselves from all religious exercises.

Enforced religion could not be made to succeed, and during the following century there was a gradual relaxation of rules, and a consequent increase of sincerity and piety. Voluntary association largely took the place of the prescribed formula of the past. The Y. M. C. A. during the latter part of last century has developed in a marked degree in the colleges a sane and serious sense of the student's responsibilities to God and man. Though not organically connected with the governing boards, as individuals many of the officials have taken part with cordial welcome from the student. But the responsibility of management and direction rests with the students themselves, and produces results more natural, more human, and more serviceable.

But the college still has an influence over student religious life. She supplies in her chapel and Sunday exercises opportunities for worship and for religious instruction of great potency. In many the chapel constitutes the one occasion of the week when the whole body of the students is brought together. It tends to create a sense of unity and also affords an opportunity for needed announcements and instructions. But primarily it is successful from the religious point of view, as these uses are made subsidiary to its main purpose; as there is an atmosphere of quietness and reverence about the meeting, and as the vocal exercises are brief and impressive.

In the large majority of colleges attendance at collections of students is required, with an allowance of "cuts." A hymn, a Bible reading, a prayer, and sometimes a short address constitute the program, occupying twenty minutes or less. They were originally always held at the beginning of the daily exercises, but in many colleges are now placed later in the day, to accommodate students from a distance. The personality of the men who conduct them has everything to do with their effectiveness. One toward whom on account of his life or character no respect is felt will make a religious occasion

only a travesty, no matter how profound and well-expressed his utterances may be. Toward a simple-minded, sincere man of weight and power there will always be accorded attention and influence. Many a man's future has been indelibly stamped by the chapel exercises of his college, and not a few can remember some impressive sentence from an honored preacher or teacher which has stayed with them as a guide through life.

The Sunday college exercises are more formal and extensive. In the large universities the tendency is to make attendance voluntary. Indeed the most of them possess no hall large enough to seat all their members. At Yale the academic students attend, the scientific students do not. In some places attendance at some place of worship, to be determined by each student, is required. But it is usually preferred to bring them together in one hall where a service adapted to their needs may be provided.

In many colleges a program of preachers is arranged at the beginning of the year. The students thus have the chance to hear many noted men who successively occupy the pulpit. Many a preacher who has large success in a general congregation is quite unable to hold the

attention of a student audience on account of some misdirection of thought or affectation or crudity of manner. Any touch of insincerity, or vagueness of idea, or commonplace, is quickly detected and weighed in the balance.

Courses in the Bible are now frequently included in the curricula of colleges. Freshmen often come with a very inaccurate knowledge of Biblical facts. In many cases they are quite ignorant. If they are from public schools, no instruction has there been given them. What they have picked up has come from their homes, their church services, and their Sunday-schools. The first of these greatly varies in efficiency, is usually superficial, or non-existent. The church services do not reach nearly all and have their effect only by the reading of isolated passages. The Sunday-school, with voluntary attendance, absence of rigid tests demanding preparation and often inexperienced teachers, is desultory and unsatisfactory as a means of instruction however valuable it may be for its general influence. The ideas gained are often indefinite and confused as illustrated by the story of the little boy who said that "Paul stood on Mars Hill crying out for the space of two hours, 'Great is Diana of the Ephesians,'" or multitudes of similar instances. If it

were proposed to teach arithmetic or geography by such methods they would immediately be pronounced inadequate and the results disastrous.

If therefore the intelligent leaders of our democracy are to receive a solid training in Christian foundations and a knowledge of Christian principle and literature, it must come very largely from the colleges not under state control.

It is probable that in many cases they have not embraced this opportunity very efficiently. Courses in the Bible have often not ranked in importance and in the scholarly quality of the teachers with languages and science. But there is of late a strong tendency to make them more influential. Whether required or optional they are taken more seriously, and the content and spirit of the Bible are more firmly grasped.

Some such courses have failed because too much stress has been laid upon a dogmatic interpretation dear to the heart of the teacher; or because of an insistence on too great literalism, the emphasis being laid upon special texts apart from their context; or because of an exclusively destructive import by a fresh graduate which leaves the student with no ideas except that the book is a bundle of errors. It is of course a

difficult matter to find a scholarly, devout, and progressive man who will handle the questions certain to arise in such a way as to disarm criticism and promote an intelligent comprehension of the real worth and power of the book. But the alternative is a generation of scholars unable to appreciate the thousands of Biblical references in our literature, the multitudes of ways in which Biblical ideas have interwoven themselves with our civilization, and without the ethical and spiritual standards which have characterized our nation and other advanced nations in the past.

These considerations are being increasingly felt by our colleges. Great associations are formed to promote religious education. New courses are being introduced into the colleges, and the Y. M. C. A. study of the Bible is becoming more efficient. With the tendency to crowd out of all public institutions all such instruction its last refuge seems to be the denominational and endowed colleges of the country, and they are more and more preparing to meet the demand.

From figures recently procured it appears that out of 92,000 students in over 400 of the better colleges, 16,000 are in curriculum Bible work; 183 of these colleges offer Biblical in-

struction, and in 112 this instruction is obligatory. There were 32,880 young men in the Bible classes of the Y. M. C. A; 257 fraternities have introduced Bible study, and 1,277 members of the faculty have coöperated.

We have already considered the question of students' morals. How far the formal teaching of ethics has an effect on this is doubtful. Courses on philosophical and practical ethics are given in most colleges. The latter more often deal with the duties which the graduate may have to perform in the world than with conditions in the college itself. It is well that they should. There is no more potent incentive to a good life than the growth of a desire to make that life worth while to some good effort. Interest in the social, moral, and religious conditions of the community ought to insure a course of conduct which will best prepare the student for meeting effectively those conditions. Some unselfish aspirations are a better tonic than formal rules or repressive advice. A professor of well-known high ideals of living, and a tactful personality in dealing fearlessly and sanely with moral habits and causes, is the indispensable agent in the teaching of practical ethics.

With our beneficent, democratic idea of giving

every one a chance at the best in education, it often happens that a youth of slender patrimony and meagre antecedents finds himself as the result of some reading or lecture or other influence seized with a desire for a college education. It is said that in certain sections of the country, when the boys arrive at a given age, the farmer father gives them the choice between a horse and buggy and an "education," the latter meaning a year at a local academy. The most of them choose the tangible evidence of material prosperity. Occasionally one will ask for the education. The year does not usually stand alone. The youth begins to see the possibilities of a life to which his father and his associates have been strangers. It does not take much to gratify this desire. Some hard work in the summer time, another year or two at a high school, and he is intellectually ready for college. A college scholarship rather easily won, remunerative work in vacations and during term time, and the way is paved for a degree. American boys do this by the thousands, and their early conquest of difficulties brings out the best that is in them. Many a strong man has had this early history.

The possibilities which may lie in the path of

a young man of energy and resources may be seen in the Autobiography of S. S. McClure.* As he entered upon his work at Knox College, Illinois, with 15 cents in his pocket, with one home-made suit of clothes, and seven years of preparatory and college education and board to pay for by his own exertions, there would be needed enthusiasm, courage, and some ignorance of difficulties ahead of him to carry him through. "There are few feelings any deeper than those with which a country boy gazes for the first time upon the college that he feels is going to supply all the deficiencies he feels in himself and fit him to struggle in the world," he writes. The seven years stretched out to eight, for he had to absent himself to work for money. He endured all sorts of privations of hunger and cold, and felt somewhat disappointed on graduation that he could recognize himself as the same boy who had entered. But he triumphed, as many another young American has triumphed, and learned later in life that the college opportunity had placed the means of success within his grasp. It is interesting to note his retrospect of his studies:

*"My Autobiography," by S. S. McClure. (Frederick A. Stokes Co., New York.)

“A word about the college curriculum. Four fifths of the students at Knox then took the old-fashioned classical course, in which Greek was obligatory. This course still seems to me the soundest preparation a young man can have, and I still feel that Greek was the most important of my studies. During the years that he reads and studies Greek a boy gets certain standards that he uses all the rest of his life, long after he has forgotten grammar and vocabulary.”

Yet it may have been the conquest of difficulties, intellectual and physical, rather than the special studies, which developed the character and qualities of his later success.

But such a youth has come to college crude and socially uneducated. He will manage to take care of himself intellectually and morally. But it will be a new social atmosphere into which he will come. The young man from a cultured home will be a revelation to him. He may consider this well-to-do brother soft and inefficient in some ways, but he will acknowledge that he possesses some graces and powers to be coveted. He sets himself to procure them and often succeeds. Thus the American college becomes a social educator and unifier. In no place is

there a fairer recognition of merit apart from externals. In no other sphere is a man of an unpromising past more sure of being a hero if he possess heroic qualities.

The spectre which often haunts the President and Trustees of the small college is poverty. They see their best and most promising men drawn off by larger offers of salary. They contemplate with sadness the paucity of their library whenever they read a publisher's announcement of forthcoming books of value. They see perhaps with envy the large equipment for science of the great universities. They have in their minds or on paper fine buildings which they feel must be built, and the money is not forthcoming.

The matter of salaries* will, if they are right-minded, distress the most. For while salaries of all teachers are small compared with the importance of their work and the time demanded for preparation, they are on an advancing scale

*There are about 200 full professors in the United States with salaries of \$5,000 or over; about as many from \$4,000 to \$5,000; about 500 from \$3,000 to \$4,000. Salaries of all grades are rising of late. Williams, a typical college, expects to pay all full professors \$4,000.

"Of 1,500 representative full professors, one fourth receive \$2,250 or less; one fourth, \$3,750 or more, and one tenth, \$5,000 or more. All salaries have increased during the last five years."
—Dr. Pritchett in "Carnegie Foundation Report, 1913."

in the more wealthy institutions. In the large endowed universities the salary of a full professor may be from \$4,000 to \$5,000, with the lower ranks proportionally paid. In many smaller colleges the salary of a full professor would be \$2,500 or less, running down in some cases to three figures. In the long run the service will be as the salary. For while some strong men in a true spirit of devotion will spend their lives for the college of their love they may not have successors of the same mind. And while some men who have \$1,000 will do better work than others at \$2,000, it will not be so in general.

The residents of the large universities, both state and endowed, often speak rather slightly of the small "fresh-water" colleges. Some of them are undoubtedly inefficient and a few dishonest. Some of them make impossible claims for themselves either through self-deception or with the intent to deceive others. But many are the results of great self-sacrifice and are struggling for better things with the heroism that comes from an assurance that their aims are worthy. Some need every fee and the prestige of every name to insure growth into prosperity, and unduly strain their pretensions to

capability. Some act as if numbers were the only test of worth, and exalt them at the expense of quality. Some give degrees to unworthy recipients to receive in return patronage or money, and some have grown through one or all of these stages into assured solidity and efficiency which need no dubious methods.

One cannot say too much for the men who have founded, and the men who have worked in, many of our smaller denominational colleges. Their motives have been the purest and their sacrifices the most real. Giving of their little year after year, and stinting themselves of the comforts of life for the institution to which they had pledged their support, they have often seen the success of their hopes. Sometimes it has seemed to be worry and effort thrown away. But on the whole they have dotted the land with many, too many in some sections, colleges which have had a large and beneficent influence upon American life. In Ohio over one hundred colleges and universities have been chartered, more than sixty of which no longer survive, and of the forty, twenty-three are still organically connected with a denomination. Something like this condition exists over the country. It would doubtless be better for the cause of

education if denominational feeling would permit the merging of many of the resources of neighboring colleges into a few strong institutions.

"The widest variation exists in the institutions calling themselves universities or colleges. It is possible thus to trace the course of efficiency through uncounted gradations from these pathetic embryo colleges up to admirably successful and solid institutions, not to mention the great state-supported institutions the tide of whose annual resources have passed the two-million-dollar mark.

"More and more each church has in recent years worked wisely and fruitfully for improving the standards of its denominational institutions. One may count with admiration the steps upward which have been made by [many] colleges."*

Many of these small colleges have had one or two men in each who have been really great in their character, scholarship, and influence. They may not have been of the "productive" sort which the large universities value so highly. They may not have been offered more lucrative

* Dr. Kendric C. Babcock, late specialist in higher education with the U. S. Bureau of Education, in "Proceedings of Board of Education of the United Presbyterian Church, Chicago, 1914."

places elsewhere, or if so may have declined them. But they have felt a real satisfaction in their modest sphere and in their permanent power over a small number of young people who have learned to come very close to them in spirit and in truth.

Not a few of these detached colleges gather students who would not go elsewhere. The college of their own town or of their own sect will receive their patronage when they would not think of going to a distant or alien university. They get into the college atmosphere. They become acquainted with the professors or the students. They attend the public lectures, their educational zeal becomes fired, and before they know it almost, they are in college themselves. Once there, anything is possible. If they have the spirit of the scholar, they will later seek larger opportunities elsewhere, always, if their first alma mater has been honest with them, looking back to her work for them with gratitude and affection. How many such there are no statistics have ever told, but many a man and woman have had such a school history and in the aggregate their influence in the country for scholarship and progress has been very large. These small colleges have carried the desire

for higher education into every corner of our land.

More emphatically, too, than the universities, the best of them have stood for religious character and for correct morals; for a certain simplicity and honesty of purpose; for a respect for learning and what it may bring with it; for a great feeling of responsibility to make of their students in all directions all that they are capable of being; and for a strong sense of democracy and fraternity.

THE END

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